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THE

MANNERS AND CUSTOMS

OF THE

ANCIENT EGYPTIANS,

INCLUDING THEIR

PRIVATE LIFE, GOVERNMENT, LAWS, ARTS, MANUFACTURES, RELIGION, AGRICULTURE, AND EARLY HISTORY;

DERIVED FROM A COMPARISON OF THE

PAINTINGS, SCULPTURES, AND MONUMENTS STILL EXISTING,

WITH THE ACCOUNTS OF ANCIENT AUTHORS.

BY

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353. No. 476. Stands for bearing offerings.
356. No. 477. Different joints placed on the altars and tables.

* This is doubtful, as the same group often occurs with the name of the god only, evidently not referring to any speech of his.

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364. No. 477. *a.* Offering of incense and libation.
365. No. 477. *b.* Wine offered in two cups.
366. No. 477. *c.* Vases used for libation.
Ibid. No. 477. *d.* Offering of milk.
367. No. 478. Various flowers form the sculptures.
369. No. 479. Offerings of figs and some vegetables.
370. No. 480. Preparing to anoint the statue of a god.
372. No. 481. Offering of a figure of truth.
Ibid. No. 481. *a.* Emblematical offerings.
374. No. 482. Offerings placed on the altar, with wine, ointment, and other things.
375. No. 483. Emblems with the head of Athor presented to the gods.
Ibid. No. 484. A priest kneeling at an altar, and a figure with what is supposed to be a tail.
376. No. 485. Men beating themselves, another with two of those unknown emblems.
Ibid. No. 486. A lamp?
377. No. 487. A game? or a religious ceremony?
378. No. 488. An attitude of adoration.
379. No. 490. King Ptolemy prostrate before Isis.

CHAP. XVI.

381. Vignette P. Interior of a mummy pit, or sepulchral chamber, at *Thebes.*
382. Woodcut, No. 491. Services performed to the dead by a member of the family.
383. No. 492. The members of the family present, when the services were performed.
Ibid. No. 493. A woman embracing and weeping, before her husband's mummy.
385. No. 494. Conveyiug the mummies to the closet, after the services had been performed.
386. No. 495. Pouring oil over a mummy. The napkin over the priest's shoulder.
387. No. 496. An altar, showing that the trench carried off the libation.

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391. No. 497. A table of offerings found in a tomb.
398. No. 498. Seals found near the Tombs.
410. No. 499. Closets containing the figures of Gods.
412. No. 500. The mummy's head, seen at an open panel of the coffin.
413. No. 500. *a*. Knot of a belt.
418. No. 501. A peculiar attendant at a funeral.
422. No. 502. Grease, or some liquid, poured before the sledge bearing the coffin.
476. No. 503. A stone scarabæus with silver wings, placed in the breast of mummies.
479. No. 504. Different forms of mummy cases.

Sacred tamarisk of Osiris, at How.

ERRATA, ADDENDA, ETC.

VOL. II.

Page 18. add note on "feather," last line but 3., "The God Mouè frequently supports the solar disc with his hands, and appears to be the same as fig. 3. Plate 43. *Vide* also the name of the God at Tel el Amarna, Plate 30., where Ao or Mouè seems to be said 'to reside in the solar disc.'"

18. note §, add, "I since find Melcarth is written מלקרת, Melkarth, or Mlkrth, in a Punic inscription at Malta."

36. note ‡, for "p. 232. 235., read "p. 233. 237."

65. line 3., for "*Efface*," read "*Effaee*."

127. line 1., for "vegetables of Egypt," read "vegetable productions of Egypt."

251. line 5., for "other kinds; and it is still an opinion," read "other kinds; for it is still an opinion;" and, line 8., for "with scales. It is, likewise, possible that the prejudice," read "with scales; and the Oxyrhinchus, from the smallness of its scales, may have been reckoned among the former. It is, however, probable that the prejudice."

298. note * for "278.," read "274."

301. line 17., for "Pachon," read "Pachons."

458. last line but 2., for "and these last employed," read "and the relations employed."

MANNERS AND CUSTOMS

OF THE

ANCIENT EGYPTIANS.

CHAPTER XIII. (*continued*).

SUITE OF THE PANTHEON.

GODS OF THE SECOND AND THIRD ORDERS.

I HAVE already stated that it is not my intention to treat of the remaining Deities according to the rank they hold in the Pantheon, or to distinguish between those of the second and third order. The monuments, indeed, afford no proof of this arrangement; and the number of Genii or inferior Deities suggests that those excluded from the second rank were not all comprehended in the same class of tertiary Gods.

It might even be difficult to fix upon the twelve of the second order. The most important are doubtless Re (the Sun), Atmoo *, Thoth (the Moon), Eilethyia, Ao, Thmei, Athor, Thriphis, Amunta (or Tamun), Mandoo, Seb, Netpe, Tafne, Ranno, and Sofh; but of these fifteen, Ao, Thmei, and Tafne are born of Re, and should therefore

* Nofre-Atmoo being perhaps a character of Atmoo.

be of the third order; and Seb and Netpe only seem to claim a rank in the same class with Re, Atmoo, and the others, from being the parents of Isis and Osiris.

I should perhaps have placed Atmoo before Thoth, from the rank he holds on the monuments of Thebes as well as of Lower Egypt; but the duties of Thoth bringing him into frequent communication with Osiris, and his character of the Moon connecting him with Re the Sun, may serve to claim for him prior notice.

Thoth*, Taut, Hermes, Mercury, The Moon.

Thoth, the God of Letters, had various characters, according to the functions he was supposed to fulfil. In his office of scribe in the lower regions, he was engaged in noting down the actions of the dead, and in presenting or reading them to Osiris, the Judge of Amenti: "the dead being judged out of those things which were written in the books, according to their works." He also overlooked and registered the actions and life of man while on earth; holding then, instead of his tablet, a palm branch, emblematic of a year, to which were attached the symbol of life, and man in embryo under the form of a frog.†

Thoth was the "*first* Hermes" mentioned by Manetho; the same who was reputed to have been the preceptor of Isis, and the Hermes of Plutarch‡,

* It is remarkable that the Gauls called their Mercury Theutates.
† These emblems are mentioned by Horapollo.
‡ Plut. de Is. s. 19.

whom an idle fable represented with one arm shorter than the other. *

Plato, in his Phædrus †, makes Socrates relate the following fable of this Deity: — "I have heard that about Naucratis, in Egypt, there was one of their ancient Gods, to whom a bird was sacred, which they call Ibis; but the name of the Dæmon ‡ himself was Theuth. According to tradition, this God first discovered numbers and the art of reckoning, geometry and astronomy, the games of chess and hazard, and likewise letters. Thamus was at the time King of all the country, and resided in that great city of Upper Egypt which the Greeks call Egyptian Thebes: the God himself being denominated Ammon. Thoth, therefore, going to Thamus, showed him his arts, and told him that he ought to distribute them amongst the other Egyptians. Thamus asked him concerning the utility of each; and when they had been explained to him, he approved what appeared reasonable, and blamed that which had a contrary aspect. After Theuth had fully unfolded to Thamus many particulars respecting each art, he proceeded to discourse upon letters. 'These, O King,' said he, 'will render the Egyptians wiser, and increase their powers of memory. For this invention may be regarded as the medicine of memory and wisdom.'

"'O most learned Theuth,' replied Thamus, 'one person is more adapted to artificial operations, and another to judge of the detriment or advantage

* Plut. de Is. s. 22.

† Phædr., Tayl. transl., p. 364.

‡ Δαιμων, in a good sense.

arising from their use. Thus it happens that you, who are the father of letters, through the benevolence of your disposition, have affirmed just the contrary of what letters are able to effect. For these, causing the memory to be neglected, will produce oblivion to the mind of the learner; because men, trusting to the external marks of writing, will not exercise the internal powers of recollection. So that you have not discovered the medicine of memory, but of admonition. You will likewise deliver to your disciples an opinion of wisdom, and not truth.' "

Psellus confounds Thoth with Hermes Trismegistus, whom he makes posterior to Moses, and imagines to be the Argeiphontes of the Greeks. But he applies to Trismegistus the characteristics of Mercury, instead of to Thoth. This Argeiphontes Macrobius supposes to be the Sun, at whose rising the hundred eyes of Argus, or the light of the fixed stars, were put out.

The first month of the Egyptian year, says the former writer, was called after Thoth, as also the city of Hermopolis; where, as we learn from the sculptures of the Portico, the Cynocephalus shared with this Deity, of whom he was the type, the honours of the temple. The few columns which remained of the Portico at Oshmoonein, or Hermopolis Magna, were thrown down in 1822 by the Turks, and burnt for lime; suffering the same fate as the ruins at Antinopolis, and other limestone relics: and though strictly forbidden by Mohammed Ali, many sandstone monuments have been since used as con-

THOTH.

venient quarries for the construction of modern buildings.

To return to Thoth. The Cynocephalus is synonymous with the hieroglyphic of letters; and we even find it holding the tablet, and fulfilling the office of Thoth; which shows that it was not only the emblem, but also the representative of that Deity. Iamblichus says that certain physical properties were common to it and to the Moon; and, according to Horapollo, the latter was represented in hieroglyphic writing by a Cynocephalus. This statement is perfectly borne out by the sculptures, Thoth and the Ape, his emblem, being both introduced in the character of the Moon. Indeed, the crescent is found followed by the figure of Thoth in several hieroglyphic legends, with the phonetic name Aah or Ioh, signifying the "Moon."* This last word occurs in the Plate before us†, accompanied by the Ibis, the sacred bird of Thoth; and Plutarch‡ states that "Mercury was supposed to accompany the Moon round the world, as Hercules did the Sun." Thoth, therefore, in one of his characters, answers to the Moon, and in another to Mercury.

The Egyptians, represented their Moon as a male Deity, like the German *Mond* and *Monat*, or the Lunus of the Latins; and it is worthy of remark, that the same custom of calling it male is retained in the East to the present day, while the Sun is considered female, as in the language of the Germans.

* *Vide infrà*, p. 68. note †.

† Plate 45. fig. 5.

‡ Plut. de Is. s. 41.

Thoth is usually represented as a human figure with the head of an Ibis, holding a tablet, and a pen, or a palm branch, in his hands; and in his character of Lunus he has sometimes a man's face with the crescent of the Moon upon his head, supporting a disk, occasionally with the addition of an ostrich feather; which last appears to connect him with Ao, or with Thmei.

Plutarch says the Egyptians "call the Moon the 'Mother of the World,' and hold it to be of both sexes*; — female, as it receives the influence of the Sun; male, as it scatters and disperses through the air the principles of fecundity." He also supposes "Osiris to be the power and influence of the Moon, and Isis the generative faculty which resides in it."† But this is evidently at variance with the authority of the sculptures, which fully establish the claims of Thoth, and disprove any connection between Isis and the Moon. Nor is there any authority for the opinion of Spartianus‡, who says, although the (Greeks or) Egyptians call the Moon a Goddess, they really consider it in a mystical sense a God, both male and female.

"The Sun and Moon," observes Plutarch, "were described by the Egyptians as sailing round the world in boats, intimating that these bodies owe their power of moving, as well as their support and nourishment, to the principle of humidity§;" which statement is confirmed by the sculptures: and

* Plut. de Is. s. 43. † Plut. de Is. s. 43. 52.
‡ Spartian. Vit. Antonini Caracall. cap. vii., quoted by Jablonski, I. cap. iii. 6.
§ Plut. de Is. s. 34.

some have thought that a species of Scarabæus was sacred to Thoth or the Moon.*

The Ibis-headed Deity was called "Lord of the eight regions of the land of No†," which may imply the South, or the Thebaïd‡, and be a part of the word No-Amun, or Diospolis; or be related to the name of the city where he was particularly worshipped, which is now called Oshmoonein, the ⲩⲙⲟⲩⲛ ϩ of the Copts. There is, indeed, an evident connection between his title "Lord of the eight regions," and Oshmoonein, the modern name of Hermopolis, which, derived from *Shmen* or *Shmon*, signifying *eight*, implies the "two eights;" and if some have been disposed to think it refers to the eight books of law, which Menes§ pretended to have received from the Egyptian Mercury, the demonstrative sign of "land," following this group, sufficiently refutes this opinion. His title "twice great" frequently occurs on the monuments, as in the inscription of the Rosetta Stone, where the Greek styles him "the great and great," or twice great.

The Ibis was particularly sacred to him, and standing on a perch, followed by a half circle and two lines‖, indicated the name of the God. It was thought to bear some relation to the Moon, "from its feathers being so mixed and blended together,

* *Vide* Horapollo, i. 10.; and *infrà*, on the Scarabæus.

† Unless this word "No" be a sign, which, as Champollion thinks, was merely put after words ending in "n," and which, forming no part of it, was not pronounced. *Vide* Gram. Champoll. vol. i. ch. iv. p. 107.

‡ *Vide infrà*, on Savak.

§ Diodor. i. 94. He calls the King Mnevis.

‖ The half circle had the force of T, which was doubled by these lines, reading Tot or Taut.

the black with the white, as to form a representation of the Moon's gibbosity."* "The space between its legs while walking was observed to form an equilateral triangle;" and "the medicinal use it makes of its beak" was thought to be connected with the office of Thoth, who taught mankind the art of curing diseases, and communicated all intellectual gifts from the Deity to man.

Such was the respect paid to this bird, from its destroying the venomous reptiles which infested the country, that any person killing one was punished with instant death†; and "those priests who were most punctual in the performance of their sacred rites, fetched the water they used in their purifications from some place where the Ibis had been seen to drink."‡

According to Plutarch§, a sow was sacrificed "to Typho once a year at the full Moon:" and the animal is sometimes represented in a boat, in the paintings of the tombs, accompanied by one or more monkeys. This appears to connect it with Thoth, or the God Lunus‖; and if, as I suppose, the subject refers to the commencement of a new period, being the beginning of the future state of a soul condemned for its sins to migrate into the body of a pig, the relation it bears to the office of Thoth is readily accounted for. The impression that the animal was offered to Typho may proceed from its

* Plut. de Is. s. 75.

† Diodor. i. 83. Cic. Tusc. Quæst. v. 27. The same motive induced the Thessalians to protect the Stork. Plin. x. 23.

‡ Plut. de Is. s. 75.

§ Plut. de Is. s. 8.

‖ *Vide infrà*, on the Pig.

having been chosen as an emblem of sin. Ælian says, "they sacrifice a sow to the Moon once a year;" which statement is confirmed by Herodotus, who asserts, that "the only Deities to whom the Egyptians are permitted to offer the pig are the Moon and Bacchus (Osiris)." But he makes no mention of Typho; and the supposed "discovery of the body of Osiris by Typho, while hunting a wild boar at the full Moon*," would rather lead them to offer it to Osiris than to Typho. For as Plutarch himself confesses, "the opinion of the Egyptians was that sacrifices ought not to be of things in themselves agreeable to the Gods, but, on the contrary, of creatures into which the souls of the wicked have passed†;" and the pig was an emblem of Evil.

I have observed that Thoth, in one of his characters, corresponded to the Moon, in the other to Mercury. In the former, he was the beneficent property of that luminary, the regulator and dispenser of time, who presided over the fate of man, and the events of his life: in the latter, the God of letters and the patron of learning, and the means of communication between the Gods and mankind. It was through him that all mental gifts were imparted to man. He was, in short, a deification of the abstract idea of the intellect, or a personification of the intellect of the Deity. This accords well with a remark of Iamblichus, that Hermes was the God of all celestial knowledge, which being communicated by him to the priests,

* Plut. de Is. s. 18. † Plut. de Is. s. 31.

authorised them to inscribe their own commentaries with the name of Hermes. He may also be considered analogous to the "septenary intellectual agents" of modern philosophers. "These are called by Hesiod guardians of mankind, bestowers of wealth, and royal demons; are described by Plato as a middle order of beings between the Gods and men, ministering to their wants, carrying the prayers of mortals to heaven, and bringing down in return oracles and all other blessings of life." *

According to the fabulous account of the Egyptian Mercury, "he was reported to have invented letters†, regulated the language, given names to many things, and taught men the proper mode of approaching the Deity with prayers and sacrifice. He instructed them in the system of the stars, and the harmony and nature of voices. He was the inventor of the *palæstra*, and of the lyre, to which he gave three strings, in accordance with the three seasons of the Egyptian year; the treble to correspond to summer, the bass to winter, the tenor to spring. He was the patron of elocution, whence called Hermes, 'the interpreter,' by the Greeks. In the sacred rites of Osiris he was represented as the scribe of the Deity, and his counsellor; and it was to him that the Egyptians supposed mankind indebted for the olive, and not to Minerva, as is the opinion of the Greeks." ‡ He was distinct from the Mercury, who ushered the souls of the dead into the region of Hades, answering to the Anubis of Egypt, as already stated;

* Plut. s. 26.; *suprà*, Vol. I. (2d Series) p. 222.
† Conf. Plato, Phileb. p. 374. ‡ Diodor. i. 16.

and also from Hermes Trismegistus, whom I shall have occasion to mention presently.

The circumstance of the God Lunus being the dispenser of time, and represented noting off years upon the palm branch, appears to argue that the Egyptians, in former times, calculated by lunar instead of solar years; and the hieroglyphic of a month, which is a lunar crescent, shows their months to have been originally regulated by the course of the moon. *

I have once met with the figure of an Ibis-headed Deity as a female †, but I am uncertain respecting the character and office of that Goddess, nor is it certain that the name of Thoth was applied to her.

Thoth at the temple of Samneh appears to be styled the son of Neph.

According to Cicero ‡, the Greeks reckoned in their mythology five Mercuries; "one the son of Heaven and the Day . . . . . Another of Valens and Phoronis, the same who is beneath the Earth, and called Trophonius. A third the son of the third Jupiter and Maia, and who is said to have begotten Pan by Penelope. A fourth the son of the Nile, whom the Egyptians consider it unlawful to name. A fifth, worshipped by the Pheneatæ, who is said to have slain Argus, and on that account to have fled to Egypt, and to have given laws and letters to the Egyptians. He was styled by them Thoyth, and bore the same name as the first month of their

* *Vide suprà*, Vol. I. (2d Series) p. 13.

† A green porcelain figure in the possession of Chevalier Kestner, the Hanoverian minister at Rome.

‡ Cicero de Nat. Deor. iii. 22.

year." Of the two last, the former was probably Anubis, whom, in his mysterious office connected with Osiris and the final judgment of the dead, it may have been unlawful to mention*; and the latter, the Ibis-headed Deity Thoth, in his character of the dispenser of intellectual gifts to man, and the God of Letters.

Hermes Trismegistus.

The epithet Trismegistus, "thrice great," has been applied by some to Thoth; but the Deity here represented is shown by numerous Greek inscriptions upon his temple at Pselcis to have been distinguished from the God of Letters by this name, with the additional title, "Lord of Pautnouphis."

Much confusion has arisen in consequence of these two Deities having the name Hermes; many having ascribed to Trismegistus the honour of inventing letters, which in reality belongs to Thoth alone, as the monuments of Egypt prove beyond the possibility of doubt.

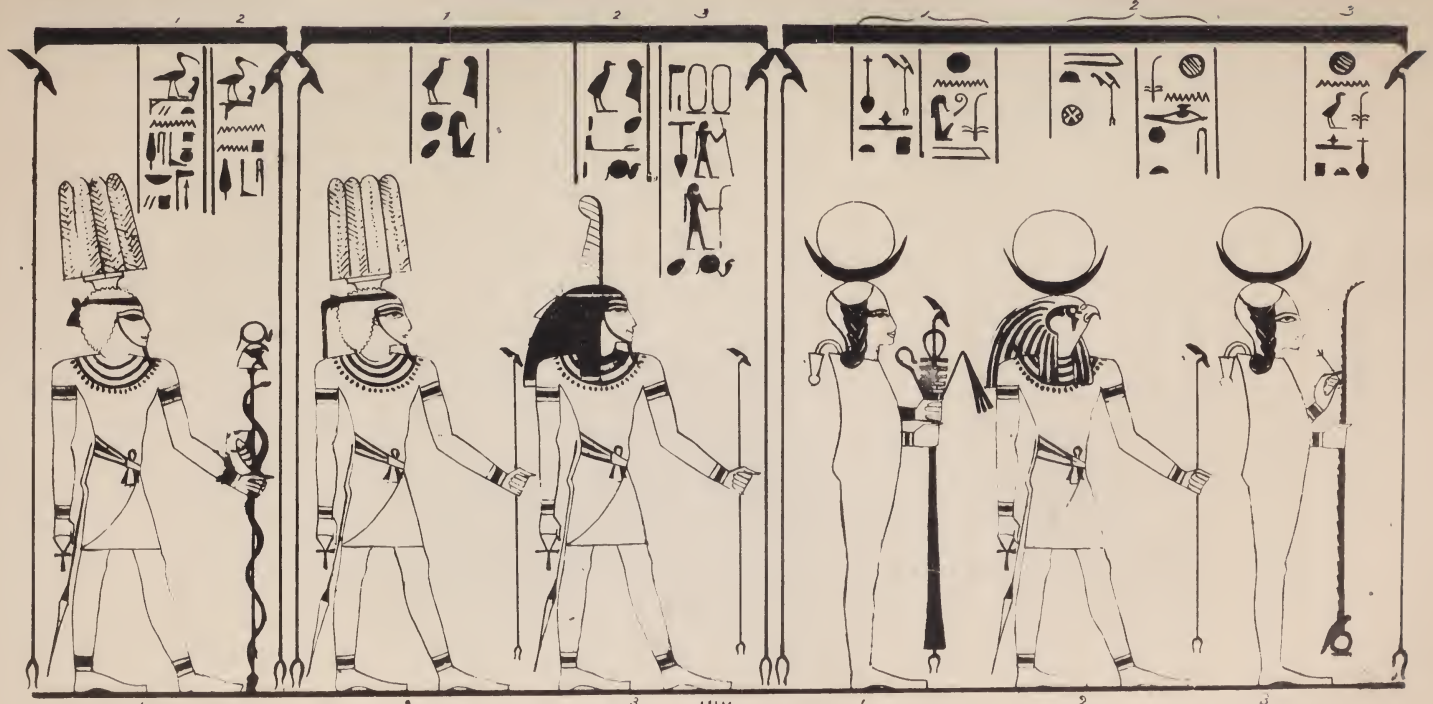
The temple of Pselcis†, now Dakkeh, in Nubia, was erected by the Ethiopian king Ergamun, a contemporary of Ptolemy Philadelphus, and completed by the Lagidæ, in honour of this Hermes. On the towers of the area, and in the portico, are numerous Greek inscriptions; the general

* Or even Thoth, as scribe of Amenti. *Vide suprà*, Vol. I. (2d Series) p. 441.

† Pselcis was probably called from the Goddess Selk, if we may judge from a legend given in pl. 15. of M. Champollion's Pantheon.

No. 457. "The temple of the land of P-Selk."

HERMES TRISMEGISTUS. IO? AO? or MOUI? KHONSO.



PART 1. PART 2. PART 3.

purport of which is that the writers came and "adored the very great God Hermes," (frequently with the title) "Pautnouphis."

The name Pautnouphis probably refers to the town of which he was the presiding Deity, since the name in hieroglyphics, Taut-n̄-pnoubs, or Taut-n̄-pa-noubs, is followed by the sign of *land* and the female sign; which last may perhaps be read as part of the name, making it Taut-n̄-pa-t-noubs. A tree also seems to be a demonstrative sign accompanying the name, as if it ended with "the land of the tree." The word Nouphis, however, does not appear to connect him with Neph, the great God of this part of the country; nor does his hieroglyphic legend, Taut-n̄-pnoubs, apply to the town of Pnoups, which was much farther to the south, probably at Samneh, placed by Ptolemy in lat. 22°, and opposite Tasitia. We might even suppose the word Paut-nouphis to be a corruption of Taut-nouphis. But I cannot agree with the ingenious Champollion *, in reading it "Pahit-nouf" ("celui dont le cœur est bon"), especially as the Greek inscriptions write the name Paut-nouphis, even in the oblique cases, proving that *s* is the Egyptian, and not the Greek termination.

The Ibis was sacred to him as to Thoth, of whom, indeed, he may possibly be an emanation; to its perch is attached an ostrich feather, the emblem of Truth, which, like the head-dress he wears of four plumes, belongs also to the God Ao. In his hand he frequently bears a staff, surmounted by the head of a hawk, the emblem of Re, with a snake

* Champoll. lettre xi. p. 150.

twined round it, accompanied by a scorpion, the symbol of the Goddess Selk. From this the idea of the caduceus of Mercury may have been derived, signifying, as some suppose, *prudence*. In the opinion of many writers, as Eusebius, Psellus, and others, Hermes Trismegistus was a priest and philosopher, who lived a little after the time of Moses, and taught his countrymen mensuration, theology, medicine, and geography, upon which subjects he wrote forty-two books. According to others, he was a cotemporary of Osiris; but this fable is contradicted by the fact of no Egyptian individual having been raised to the order of Gods. It is possible that the works of some philosopher (perhaps of the same name, the Egyptians having the custom of forming the names of individuals from those of their Gods) may have been ascribed in after times, through the ignorance of the Greeks, to a Deity, who was, in fact, no other than the abstract quality of the understanding, the supposed cause of that success which the human mind obtained on the various subjects they ascribed to him.*

Their motive for separating this Hermes from Thoth it is difficult to ascertain. It was probably one of those subtle distinctions which philosophy had established, and religion had deified as a separate attribute of the divine wisdom, as modern inquiries have shown the difference between the understanding and the reasoning faculty.

"The principal books of this Hermes," according to Clemens † of Alexandria, "forty-two

* *Vide suprà*, p. 9. † Clem. Alex. Strom. lib. vi. p. 196.

in number, were treated by the Egyptians with the most profound respect, and carried in their religious processions. First came the singer, ... holding two in his hand, one containing hymns in honour of the Gods, the other certain rules for the conduct of the monarch. Next to him the horoscope, ... whose duty was to recite the four books of astrology, one of which treated of the fixed stars, another of solar and lunar eclipses, and the remaining two of the rising of the sun and moon. Ten books contained those things which related to the Gods and the religion of Egypt, as sacrifices, first fruits, hymns, prayers, processions, holy days, and the like. Last of all came the prophet with ten other books, called sacerdotal, relating to the laws, the Gods, and rules of the priesthood. Thus, then, of the forty-two most useful * books of Hermes, thirty-six contained all the philosophy of Egypt, and the six last treated of medicine, anatomy, and the cure of diseases."

Ao, Io.

I had supposed this Deity to be the "material or visible body of the moon," which in Egyptian was called Ioh. This is, however, very doubtful, and the absence of the figure of the moon in the name of the Deity greatly militates against my conjecture. He bears on his head a single ostrich plume, or a cluster of four feathers, and is always

* "Δυο μεν ουν και τεσσαρακοντα αι πανυ αναγκαιαι τῳ Ἑρμῃ γεγονασι βιβλοι."

painted of a black or dark colour. In the tomb of Remeses III., at Thebes, he is represented seated on a throne, on either side of a small chamber, where it is possible that the king's minstrel was buried; and before him two figures are playing the harp, as though he were the patron of music.

From Porphyry's description of Kneph, which represents him of a black colour, and wearing a single feather on his head, Ao has been confounded with the ram-headed Deity; but this has been already noticed.*

The ingenious and much-regretted Champollion supposed him to be Djom or Gom, the Egyptian Hercules, though his name does not agree with that of the God of Strength. In either case, whether as the Moon, or as Hercules, the title "Son of the Sun," which he always has in the hieroglyphics, would accord perfectly with his character; the Moon, from its borrowing its light from the Sun, being aptly considered its offspring, and Hercules, from his being the power of that luminary. For Hercules was the abstract idea of strength, applied to it in every sense; he was the power of the Deity and the force of the Sun.† "Agreeably to which notion," says Plutarch, "Hercules was supposed by the Egyptians to be placed in the Sun, and to accompany him round the world, as Mercury does the Moon."‡ The Hercules of Egypt was called Gom (Χωμ), which in

* *Vide suprà*, Vol. I. (2d Series) p. 240. † Macrob. Saturn. i. 23.
‡ Plut. de Is. s. 41.

Coptic signifies "strength;" or, according to some, Chon, Gignôn, Gigôn, or Sem *: and Macrobius † asserts that the Egyptians considered the power of this God to be manifold, alluding to the universal influence of the Sun, which extends over all things, "τον ἐν πασι και δια παντων ἡλιον."

According to Herodotus ‡, he was one of the twelve Gods born of the eight great Divinities of the country. Cicero § considers the Nile his father; and shows him to have been distinct from the famous Hercules of Tyre, the reputed son of Jupiter and Asteria. The antiquity of this Deity is noticed by Herodotus in contradistinction to the comparatively modern date of the Greek hero ‖, and is distinctly pointed out by Macrobius, who says, "Hercules is religiously worshipped at Tyre; but the Egyptians venerate him with the most sacred and august rites, and look upon the period when his worship was first adopted by them as beyond the reach of memory. He is believed to have killed the Giants, when, in the character of the valour of the Gods, he fought in defence of heaven;" which accords with the title of a work called "Semnuthis," written by Apollonides or Horapius ¶, describing the wars of the Gods against the Giants. Semnuthis, or Semnouté, signifies the "power of

* *Vide* Jablonski, II. iii. 3., from Hesychius.

† Macrob. Saturn. i. 24. ‡ Herodot. ii. 43.

§ "Alter (Hercules) traditur Nilo natus Ægyptius, quem aiunt Phrygias literas conscripsisse." Cic. de Nat. Deor. lib. iii. 16. Diodorus says of Hercules that he was by birth an Egyptian, i. 24.; *vide* also v. 76.

‖ *Vide* Herodot. ii. 145, 146.

¶ In Theophil. Antioch. ad Autolyc. lib. ii. c. 6.

the Gods;" and some suppose the name of Sebennytus to be derived from the same word.*

Iamblichus calls Hercules "the force of nature†;" and these different authorities tend to confirm the opinion already stated, that he was the abstract idea of valour or strength, and when represented with the Sun, he was the force of that luminary. The Greeks acknowledged two Deities of this name, "one worshipped as an immortal God, the other as a hero‡;" and it is probable that the former derived his origin from the Egyptian Gom, or from the Tyrian Melcarthus §, whose temple was founded in Phœnicia 2300 years before the age of Herodotus. The Greek mythology also acknowledged a Goddess of strength, unconnected with Hercules, who was the sister of victory and valour, and the daughter of Pallas, the son of Crius and Eurybia, by the nymph Styx.

Champollion at one time conjectured that the name of the Deity in this Plate might read *Mouè*, and that he was the *splendour* of the solar rays; but there is no positive authority respecting the force of the ostrich feather.

Another Form of Hercules?.

There is another Deity who appears to lay claim to the name of Hercules, from the lion skin he

* Χεμνουτι, whence the modern Semenoud. *Vide infrà*, p. 42. note. The analogy of Sem and Samson is striking.

† Iambl. Vita Pythag. c. 28. "δυναμις της φυσεως."

‡ Herodot. ii. 44.

§ The Tyrian Hercules. This name, Melek Ardth, signifies, "Lord of Earth," and, not as Jablonski supposes, Melek Cartha, "Lord of the City," lib. iv. p. 276.

wears over his head and back; but as his figure and hieroglyphics are not met with on the monuments, I offer this merely as a conjecture, from his having the principal attribute of the Greek Hercules. The only representations I have seen are small terracotta figures of a dwarf*, with a rude beard, not unlike some of the Typhonian monsters already mentioned†, or the deformed Pthah-Sokari of Memphis.‡ M. Champollion supposed him to be Chaos, or informous matter.

Honsoo, Khonso, Chons.

Khonso was the third member of the great Theban triad, the two first, as already shown, being Amun-re and Maut. He was also the third member of the first triad of Ombos, composed of Savak, Athor, and Khonso, where his name is sometimes accompanied by the hawk of Horus. He is represented under the form of a mummy, holding in his hands the emblems of life, stability, and purity, with the flagellum and crook of Osiris; at the side of his head falls the plaited lock of Harpocrates, or of childhood, given to the youthful third personage of the Egyptian triads; and he has the crescent and globe worn by Thoth in his character of the Moon. He is also figured as a man with a hawk's head; and he sometimes holds in his hand the palm-branch of Thoth, on which he is seen marking off the number

* *Vide* Plate 24. *a.* fig. 1. One in the collection of Chevalier Kestner.

† *Vide suprà*, Vol. I. (2d Series) p. 431.; and Plate 41. and 24. *a.* fig. 4.

‡ *Vide* Plate 24. *a.* fig. 2.

of years with a reed, or pen, like the last-mentioned Deity. This, as well as the crescent and globe, may appear to connect him with the Moon; but I am rather disposed to see in him some analogy to the Egyptian Hercules, or the representative of created things.* The name of Chon, given to Hercules by the author of the "Etymologicum Magnum†," is certainly in favour of the former supposition, though much doubt still exists respecting the real character of the Egyptian Hercules.

It was from this God that the name of an individual Petechonsis, mentioned in a papyrus found at Thebes, was derived, which signifies Chonsodotus, or "gifted by Khonso." It is compounded, like Diodotus, Herodotus, Ammonodotus, and others, of the word *pet*, "gifted," or "giver," and the name of the Deity.

The name of Khonso is written with the sieve, (kh, or sh); the zigzag (n), the reed (s), and the chicken (o). The first character is marked with cross lines, showing the nature of the object it represents; but these are frequently omitted on the monuments; and, as all hieroglyphics were painted, the distinction between the sieve and the solar disk was pointed out by a blue, and a red, colour. Few sculptures, however, have retained it; and hence the former often presents the same appearance as the Sun, from which it cannot then be distinguished. In those cases, too, when all the hieroglyphics are

* *Vide suprà*, Vol. I. (2d Series) p. 248.
† *Vide* Jablonski, lib. ii. c. 3. s. 3.

HAKÉ PNÊB-TO HOR-PÎ-RÉ. HOR-SENED-TO. T-SON-T-NOFRE.

PART 1. PART 2. PART 3. PART 4. PART 5. PART 6.

of the same colour, as in many of the painted tombs, no distinction is maintained between them. I have therefore given an instance of it in the name of Khonso*; and, if in other places the distinction between the Sun and sieve is not preserved, the reader will bear in mind that the legends are as they appear on the monuments. This will readily occur to any one acquainted with the study of hieroglyphics, especially as no subjects of an intricate nature are here introduced.

Haké (or Hak), Pnèb-to, Hor-pi-ré, Hor-sened-to, and Harka.

I have already observed that several Deities were represented in the same character as the youthful Harpocrates. Khonso, the last-mentioned God, differs from them by assuming the form of a mummy, by holding in his hands the emblem of stability, united with the sign of life and purity, and by his finger not being raised to his mouth. But he was, like them, the third member of a triad, and his youth was indicated in a similar manner by a lock of hair, the symbol of infancy. At Ombos he has even the hawk of Horus attached to his name, like most of these youthful Deities. †

Ehôou, the child of Athor, has been already mentioned‡, as well as Harpocrates, the son of Isis. It remains now to speak of Haké, Pnêbto, Hor-pi-ré, Hor-sened-to, and Harka.

* Plate 46. Part 3. Hierogl. No. 1.
† *Vide suprà*, p. 19.
‡ *Suprà*, Vol. I. (2d Series) p. 410.

Haké* is the third member of a triad at Esneh, proceeding from Neph and Neboo, a Goddess who is one of the forms of Neith. He is figured as a child, like Harpocrates, having the usual lock of hair, with his finger to his mouth, and carrying in his hand the crook and flagellum of Osiris.

The youthful Deity Pnêb-to† is the third member of the lesser triad of Ombos. He has the usual emblems of Harpocrates, and is styled the son of Horus or Aroeris: his name signifying "the Lord of the World."

Hor-pi-ré‡ ("Horus, the Sun"?), a Deity of similar form, is the third member of the triad of Hermonthis, proceeding from Mandoo and the Goddess Reto.

Hor-sened-to§, whose name implies "Horus the Support of the World," is the third member of the triad of Edfoo, composed of Hor-Hat, Athor, and this infant Deity.

Harka, or Horka, is the third member of the second triad of Thebes, the offspring of Amunre-Generator and Tamun. He is evidently of ancient date, occurring on monuments of the Pharaohs of the 18th Dynasty. In form he resembles Harpocrates and other of these youthful Deities, from which the hieroglyphic legends alone distinguish him.

T-SON-T-NOFRE.

The Goddess T-son-t-nofre‖ is the second person of the lesser triad worshipped at Ombos, con-

* Plate 46. *a*. Part 1.
† Plate 46. *a*. Part 2.
‡ Pl. 46. *a*. Part 3.
§ Pl. 46. *a*. Part 4.
‖ Pl. 46. *a*. Part 5.

ATMOO.

sisting of Aroeris, T-son-t-nofre, and their son Pnêb-to. Her name seems to apply to Isis, as it signifies "the sister of the *Good*," which title peculiarly belongs to Osiris.

The remaining Deity represented in this Plate* is taken from the sculptures at Tuot (Tuphium), but his name is unknown, and the absence of hieroglyphic legends prevents our ascertaining his character and office. From his head project what appear to be two ears, which alone are remarkable in his otherwise simple form. He is probably of an inferior class of Deities, and of uncertain date.

Atmoo, Tethmoo, Thothmoo, Tmou.

This was one of the principal Deities of the second order of Gods. His name appears to read Atmoo, Tmou, or Tethmoo, being written both with A and T as the initial letter; and, indeed, if A be one of the names of Thoth, it readily accounts for this apparent inconsistency in the mode of spelling his name. We may perhaps trace in Atmoo the word *tem*, "to complete or perfect," but I am unable to decide to what Deity he corresponds in the mythology of Greece.

There is reason to suppose him the Heron of Egypt, from whom the city Heröopolis, on the canal which communicated from the Nile to the Red Sea, was called. A monument still existing amidst the mounds of an old town near the site of that city, which presents his figure with that of Pthah,

* Pl. 46. *a*. Part 6.

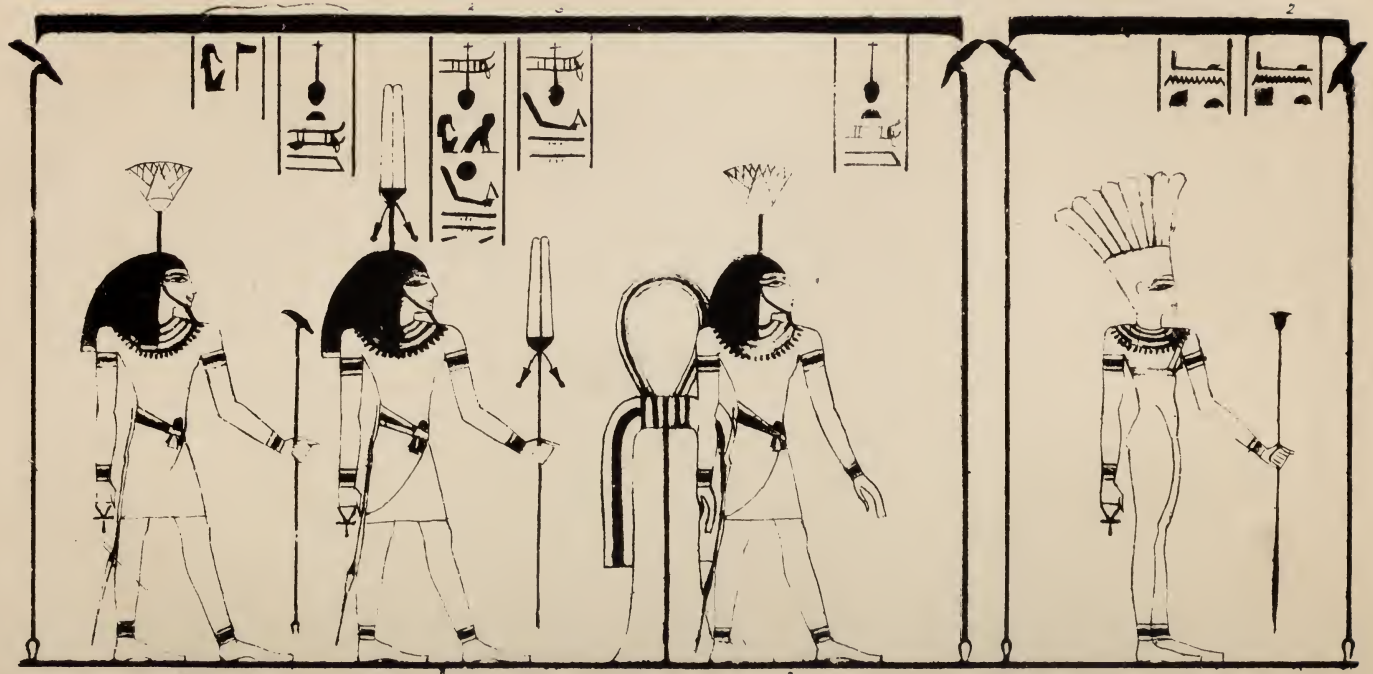
Toré, and King Remeses the Great, seems to confirm this opinion. M. Champollion quotes a passage from a hieratic papyrus, which says, "My right temple belongs to the spirit of the Sun in the day, and my left temple to the spirit of Atmoo in the night;" which would seem to identify him with Sol inferus, and recalls the word Atme, "darkness," which in the Arabic language has that signification. The same ingenious *savant* thinks that the analogy between Atmoo and Heron is confirmed by the monumental inscriptions giving to the Kings the title "born of Atmoo," since Hermapion, in his translation of the Obelisk of Remeses, calls that Monarch the "son of Heron." The expression, "Phrah, Lord of Years like Atmoo," common on obelisks and dedicatory inscriptions, serves to maintain the connection between those formulas, and that given by Hermapion; and the latter appears to have reference to the idea of *completion* of time, which accords with the name of Atmoo.

Though principally worshipped in Lower Egypt, he holds a conspicuous place amongst the contemplar Gods of Thebes; and the paintings in the tombs show that he fulfilled an important office in the regions of Amenti. He is there represented in a boat, accompanied by Thoth, Thmei (the Goddess of Truth and Justice), and Athor; Horus, the son of Osiris, performing, as usual, the office of steersman.* The boat appears to be styled

* *Vide infrà*, on the Goddess Khemi, p. 48.

NOFRE ATMOO

ANOUKE.



PART 1.

PART 2.

"of (Thoth) the Lord of the eight Regions," and also "of the son of Osiris;" but this last is probably in consequence of its being entrusted to the charge of Horus. On the prow sits a swallow; but the rare occurrence of this bird is not sufficient to fix it as an emblem of Atmoo; and we even find it in the same position in the boat of Rê. Atmoo wears the crowns of Upper and Lower Egypt, not however placed one within, but at the side of, the other; and he is always figured with a human head, and painted of a *red* colour. Sometimes, though rarely, he appears with a simple cap, and he holds the staff of purity common to all the Gods of Egypt.

Nofre-Atmoo.

This Deity was perhaps an emanation from, or a character of, the one just mentioned. The prefix Nofre signifies "good;" and he may possibly be the abstract idea of goodness, without interfering with the privileges of Osiris. For Osiris was, in like manner, distinct from the Goddess Thmei, though called "the Lord of Goodness and *Truth*."

Nofre-Atmoo was styled the "Defender" or "Protector of the World," or "the two Regions of Egypt." He bore on his head a lotus flower, or two long feathers upon a shaft, on either side of which was attached a peculiar pendent emblem; and he frequently carried in his hand a sceptre with a summit of the same form. I have sometimes found his figure in the tombs of Thebes, ac-

companied by a symbol which appears of particular importance in relation to the dead, and may allude to some office he held in the region of Hades.* He is even represented standing on the back of a lion; and in a drawing, copied by my friend Mr. Burton from Karnak, he appears to be styled the son of Pasht.

Anouk, Anouké, Estia, Vesta.

This Goddess was the third member of the triad of Northern Ethiopia, and the cataracts, composed of Neph, Saté, and Anouké; and at Dakkeh she is represented as the nurse of a King, who is said to be "the son of Neph, and born of Saté," the other two Deities of the same triad. She was the Vesta of the Egyptian Pantheon, as we learn from an inscription at Sehayl, formerly Sété, an island immediately below the first cataract, which calls her "Anouké or Estia."

Herodotus† seems to think that Vesta was not among the number of the Egyptian divinities, when he says, "Nearly all the names of the Greek Gods have come from Egypt; for, excepting Neptune, the Dioscuri, Juno, *Vesta*, Themis, the Graces, and Nereïds, those of all the other Deities have always been known in Egypt; and this is asserted by the Egyptians themselves." It is possible that he means the name, and not the character, of this Goddess; for there is abundant evidence of Juno

* *Vide* Plate 48. Part 1. fig. 3.

† Herodot. ii. 50.

and Themis being Egyptian Deities. But still the resemblance between the name of the latter, and of the Egyptian Goddess (Thmei), was greater than of any other in the two Pantheons; and in proof of this, we have only to compare those of Amun and Zeus, Khem and Pan, Thoth and Hermes, and many others, which have scarcely a single letter in common, and directly contradict the assertion of the historian. It is, at all events, certain, that Juno, Vesta, and Themis were Egyptian Deities, though there is no evidence of the others he mentions being admitted to their Pantheon; and Neptune, according to the historian, "was only known to the Libyans."

To the Greek appellation of the Ocean God, *Poseidôn*, it may not be too presumptuous to apply the meaning of the "Deity of *Sidon*," from which maritime town of Phœnicia Greece very probably derived his worship; and the Latin Neptune may present a similar claim to an Eastern origin, in the commencement of its name "*Nêb*," which in the language of Egypt and Syria signified "Lord."

Diodorus * admits Vesta into the number of the Gods of Egypt, together with the Sun, Saturn, Rhea, Jupiter, Juno, Vulcan, and Mercury; and the importance of her office is shown by her frequent occurrence in the oldest temples.

She also seems to bear some analogy to Neith †, though in reality distinct from that Goddess.

The head-dress of Anouké, which is singular,

* Diodor. i. 13.

† *Vide suprà*, Vol. I. (2d Series) p. 283.

and exclusively appropriated to her, is a cap or crown surmounted by several feathers placed in a circular form.

Thmei, Truth or Justice.

This Deity had a two-fold character, as Goddess of Truth and of Justice. Her figure is frequently represented in the hands of the Kings, who present it as a fit offering to the Gods; and many, in their regal titles, are said to love, or to be loved by, Thmei.* A small image of this Goddess was also worn by the chief judge while engaged in listening to the cases brought before him in court; and when the depositions of the two parties and their witnesses had been heard, he touched the successful litigant with the image, in token of the justness of his cause.† A similar emblem was used by the high priest of the Jews; and it is a remarkable fact, that the word Thummim is not only translated "*truth*‡," but, being a plural or dual word, corresponds to the Egyptian notion of the "two Truths," or the double capacity of this Goddess.

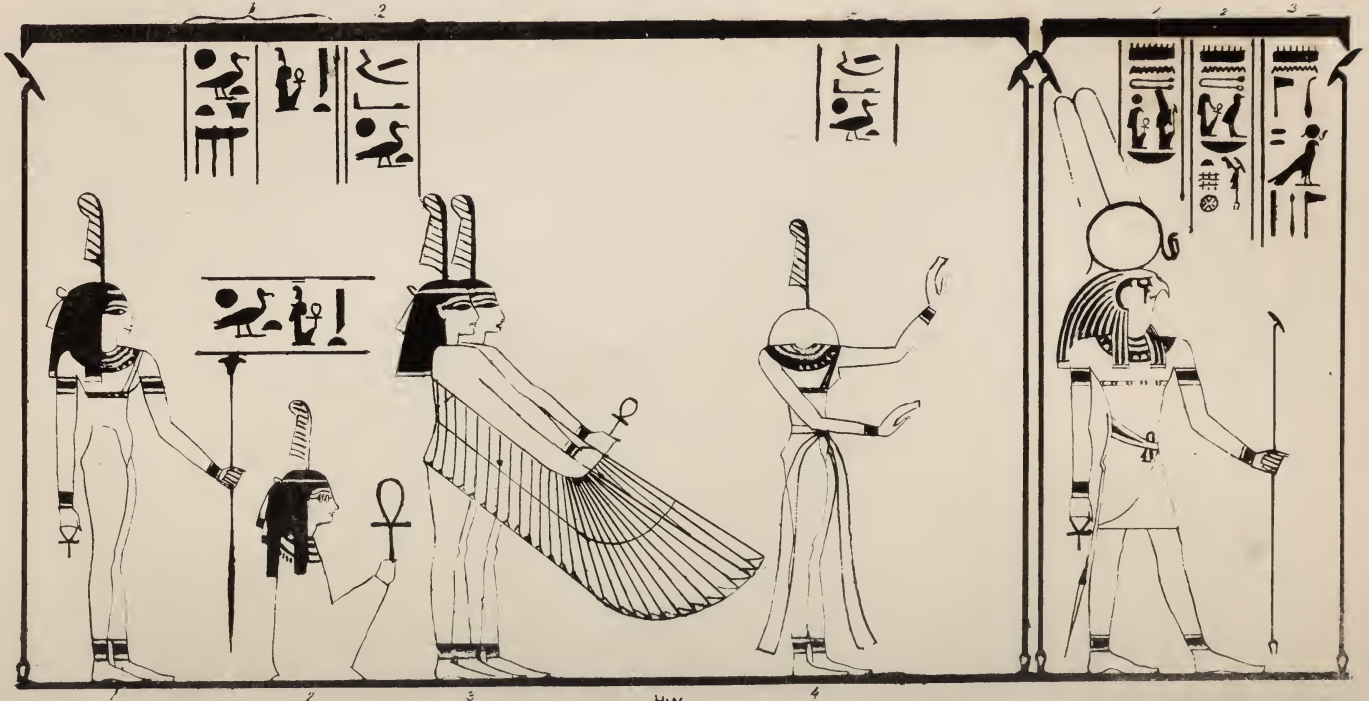
No. 458. A breast-plate, with the figures of Rê and Thmei.

According to some, the Urim and Thummim signify "lights and perfections§," or "light and truth,"—which last present a striking analogy to the two figures of Rê and Thmei, in the breast-plate worn by the Egyptians. And

* Conf. the title φιλαληθης of the Obelisk translated by Hermapion.
† *Vide suprà*, Vol. II. p. 30. ‡ *Vide suprà*, Vol. II. p. 27.
§ *Vide* Exod. xxxix. 8. 10.; and Levit. viii. 8.

THMEI? GODDESS of TRUTH or JUSTICE

MANDOO.



PART 1.

HW

PART 2.

though the resemblance of the Urim and the Uræus (or basilisk), the symbol of majesty, suggested by Lord Prudhoe, is very remarkable, I am disposed to think the "*lights*," Aorim or Urim, more nearly related to the Sun, which is seated in the breast-plate with the figure of Truth.

This Goddess was sometimes represented by two similar figures placed close to each other; or by one figure wearing two ostrich feathers, her emblem; and sometimes by the two feathers alone, as in the scales of the final judgment. It is to these figures that Plutarch * alludes, when he speaks of the two Muses at Hermopolis, under the names of *Isis* and Justice. Diodorus describes the chief judge in the sculptures of the tomb of Osymandyas †, with the figure of Truth suspended to his neck, with her eyes closed; and it is worthy of remark, that the same mode of representing the Goddess occurs in the paintings of Thebes ‡, confirming the account of the historian, and establishing her claims to the character I have given her. §

Her principal occupations were in the lower regions, and she was on earth the great cardinal virtue. For the Ancients considered, that as Truth or Justice influenced men's conduct towards their neighbours, and tended to maintain that harmony and good will which were most essential for the welfare of society, it was of far greater importance than the other three, — Prudence, Temperance, and Forti-

* Plut. de Is. s. 3.
† Diodor. i. 48.
‡ Plate 49. Part 1. fig. 2.
§ *Vide* Mater. Hierog. p. 46.

tude. These were reflective qualities; and more immediately beneficial to the individual who possessed them, than to those with whom he was in the habit of associating.

As the dead, after the final judgment and admission into the regions of the blessed, bore her emblem (either the ostrich feather, or the vase which indicated their good deeds, taken from the scales of Truth), and were considered approved or justified by their works, the hieroglyphics of her name were adopted to signify "deceased," or, in other words, "judged" or "justified."

The same idea may be traced in an expression of Plato's Gorgias, where, in speaking of the judgments of the dead, Socrates says, "Sometimes Rhadamanthus, beholding the soul of one who has passed through life with *Truth*, whether it be of a private man, or any other, is filled with admiration, and dismisses that soul to the Islands of the Blessed. The same is also done by Æacus."* Indeed, the modern Persian or Arabic expression in relation to the dead is not very dissimilar, which styles them "pardoned," or "to whom the mercy of God has been shown," answering to our more simple and matter-of-fact "the late," or "the departed."

Diodorus† mentions a figure of Justice without a head‡, standing in the lower regions, "at the gates of Truth," which I have found in the judg-

* Plato, Taylor's Trans. vol. iv. p. 458.
† Diodor. i. 96.
‡ This calls to mind "the good woman" of modern times.

ment scenes attached to the funereal rituals on the papyri of Thebes. In one of the subjects of a mummy case in the British Museum, the Goddess occurs under the form of a sceptre (surmounted by an ostrich feather), from which proceed her two arms, supporting the body of the deceased. Another figure of the same Goddess, issuing from a mountain, presents him at the same time two emblems, supposed to represent water, or the drink of Heaven.

Thmei was always styled the daughter of the Sun, and sometimes "chief" or "Directress of the Gods."

From her name the Greeks evidently borrowed their Themis, who was supposed to be the mother of Diké (Δικη), or Justice; but the name of the Egyptian city Thmuis does not appear to have been called from the Goddess of Truth.

Mandoo (Mendes?), Mars Ultor?.

The name of this Deity was probably the origin of Mendes, whose character and attributes have been strangely perverted by Greek writers.

Herodotus considers Mendes the Egyptian Pan; but I have already shown the Deity of Panopolis to be Khem, and it is evident that he has mistaken the characters of both those Deities.

"The Mendesians," says the father of history*, "abstain from sacrificing goats for these reasons:

* Herodot. ii. 46. 42.

they place Pan among the number of the eight Gods, who were supposed to have preceded the twelve; and this Deity is represented by their painters and sculptors in the same manner as in Greece, with the head and legs of a goat. It is not that they believe he really had that form; they think him like the other Gods; but the reason being connected with religion, I am not at liberty to explain it. The Mendesians have a great respect for goats, particularly the males; the same feeling is extended to those who have the care of them; and when a he-goat dies, the whole of the Mendesian nome goes into mourning." "This animal," he adds, "and the God Pan are both called in Egyptian Mendes;" and Plutarch* asserts that "the Mendesian goat had the name of Apis," like the Sacred Bull of Memphis. Diodorus† says it was chosen as an emblem of the God of Generation; who, as I have already shown, was Khem, the Egyptian Pan; but this is not confirmed by the monuments: and though numerous representations occur of the God Khem, we find no instance of the goat introduced as his emblem.

The fact of Herodotus admitting Pan to be one of the eight great Gods leaves no doubt respecting his identity with Khem, who too is shown by the authority of a Greek dedication at Chemmis, or Panopolis, to be the Pan of Egypt. But the description he gives of this Deity, with the head and legs of a goat, is so inconsistent with the Egyptian

* Plut. de Is. s. 73. † Diodor. i. 88.

mode of representing these Divinities, that I do not scruple to reject it as perfectly erroneous, fully persuaded that the God Mendes never had that form, either in the Mendesian nome, or in any part of the country. That he bore no relation to Khem, or Pan, I have already shown, and Mendes, if he be the same as Mandoo, was totally distinct from the God of Generation.

Vain indeed would be the task of endeavouring to reconcile the opinions of Greek writers with the real characters of the Egyptian Deities, and it is frequently preferable to reject them than to be influenced by their doubtful testimony.

Mandoo was probably one of the deified attributes of the Sun, which may have led to the remark of Strabo, that Apollo was worshipped at Hermonthis *, since Mandoo formed the leading person of the triad of the place: he wore the globe of Re, with the feathers of Amun, and was usually represented with the head of a hawk, the emblem of the Sun. He sometimes had the name of Re added to his own, as in two of the hieroglyphic legends in the accompanying Plate, which might read Mandoo-Re, or "Mandoo the Sun." This may be adduced in confirmation of the opinion †, that many Egyptian Gods were originally borrowed from a Sabæan worship established in the country at a remote period; which, modified by speculative theory, afterwards assumed a metaphysical charac-

* *Vide* my Egypt and Thebes, p. 423. Champollion supposes the name of that city to have been derived from the God Mandoo-Re, or Month-Re; whence Re-Month and Ermont.

† *Vide suprà*, Vol. I. (2d Series) p. 209. 242. 288.

ter. They appear to have retained in their form the connection they had with the Sun or other heavenly bodies, after having been converted into representatives of the Divine attributes.

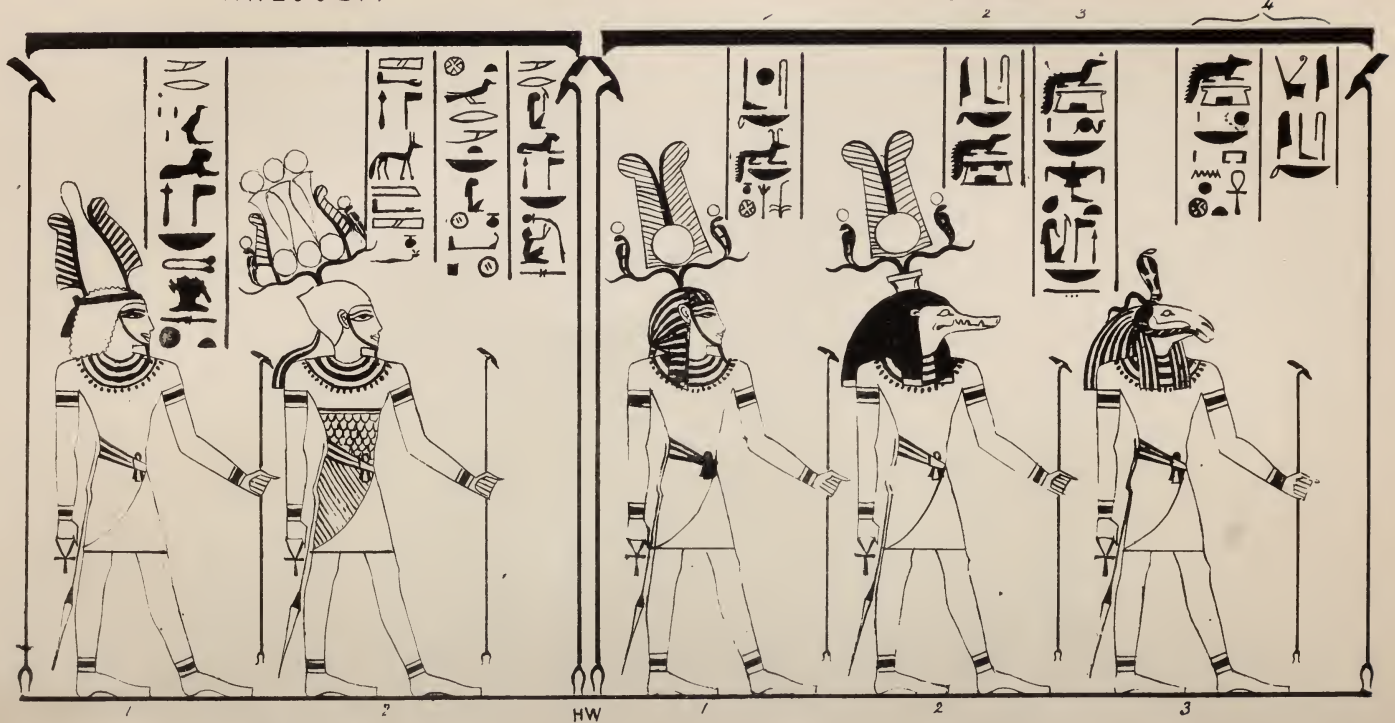
The Pharaohs frequently styled themselves "Mandoo towards the Gentiles;" from which it appears that he was the avenger, or protector against enemies, the Mars of Egyptian mythology, with the additional title of *Ultor*, "avenger," like the Roman God of War. In this capacity he might justly be considered "the guardian of Egypt." The God of War, to whom the expressions* Αρες, Αρες, βροτολοιγε, μιαιφονε, τειχεσιπλητα, more properly apply, is the God Ranpo, the actual destroyer of men and cities; a Divinity of inferior rank, and one whose character was not connected with any abstract idea of the Deity. Mandoo held a higher post. He was the God of War in a metaphysical point of view, — a Divine attribute, as the avenging power, and opposed to the mere type of war as distinctly as were several metaphysical and physical characters of other Egyptian Deities. He was probably the Αρης of the obelisk of Remeses, whose inscription, translated by Hermapion, is given in Ammianus.

The name of Mandoo may be traced in those of several individuals, as Mandoftep, Osymandyas, and others. It also appears in that of Isment, which is given to several towns even at the present day.

* Homer, Il. E. 31.

MALOULI.

SAVAK



PART 1.

PART. 2.

Mandooli, Malooli.

Mandooli, or, according to the hieroglyphics, Malooli, is mentioned in numerous Greek inscriptions at Kalabshi in Nubia, the ancient Talmis, as the Deity of the place. From the similarity of the names, I had supposed him to be the same as the preceding God; but his figure in the adytum of the temple differs from that of Mandoo, and shows him to be a distinct Deity. In the inscriptions mention is made of his horse, an animal sacred among some nations to the Sun; but little is known of his attributes, or the office he held in the mythology of Egypt.

At Dabôd he occurs as the third member of a triad composed of Seb, Netpe, and this Deity; where his dress, and title, "Lord of Philæ," appear to connect him, on this occasion at least, with Osiris. M. Champollion, after stating * that, at Kalabshi, he is the third person "of a triad formed of Horus, his mother Isis, and their son Malouli," comes to the conclusion that this triad was the link which connected the extremity of the Divine chain, as the last of the incarnations of Amun-Re. It was therefore the final triad, of which the three members resolved themselves into those of the first triad, Horus being called the husband of his mother, by whom he had Malooli. Thus these three correspond to Amun, Maut, and Khonso of the Theban sanctuary. This is on the supposition

* Champoll. Lettre xi. p. 155, 156.

that Maut was in like manner the mother of Amun, as Isis was the mother of Horus.

Savak, Sovk.

Savak, the crocodile-headed Deity of Ombos, was another deified form of the Sun, as may be seen from the hieroglyphic legend in the Plate *, where the crocodile is followed by its figurative hieroglyphic, the globe of Re.

This animal was a type of the Sun, "its number sixty," according to Iamblichus †, being thought to accord with that luminary. But the respect paid to it at Ombos, and some other towns of the Thebaïd, was not universal throughout Egypt. The people of Apollinopolis and Tentyris, in particular, held it in the utmost abhorrence; and the enmity consequent upon this difference of opinion was carried so far by the Tentyrites and Ombites, that a serious conflict ensued between them, in which many persons lost their lives. And, if we may believe Juvenal ‡, to such a degree were the passions of the belligerents excited, that the victorious Tentyrites actually ate the flesh of one of their opponents who had fallen into their hands.

Thebes acknowledged Savak as a Deity, and the figures represented in the Plate are taken from the sculptures of the capital of Upper Egypt. The hieroglyphics in the first line read, "Savak, the ruler of the Upper Country, the land of No;"

* Plate 50. part 2. Hierog. 3. and 4.
† Iambl. de Myster. sect. 5. c. 8. *Vide infrà*, p. 232. 235.
‡ Juvenal, Sat. xv. 80.

which last appears to confirm what I before observed respecting the title given to Thoth.*

M. Champollion considers that he corresponded to the Greek Chronos, or Saturn, in consequence of the coins of Crocodilopolis, or Arsinoe, presenting his figure, and a medal of Antoninus struck at Alexandria having the same Deity with a crocodile in his right hand. Clemens of Alexandria, indeed†, supposes the crocodile to be the emblem of time; and Horapollo says the two eyes indicate the rising of the Sun, its body placed in a curved posture the setting, and its tail the darkness of night; but the fact of "the years of Seb" occurring so frequently on the monuments seems rather to identify the father of Osiris with the Greek Chronos.‡

He sometimes, though rarely, appears with the head of a ram and the asp of Kneph; he then assumes the attributes of that Deity. The crocodile, his emblem, forms part of the name of Sabaco, one of the Ethiopian Princes of the 25th Dynasty; and at Ombos he shares with Aroeris the honours of the sanctuary, one of the adyta of that double temple being dedicated to him. I have once found an instance of the word Savak written Sahbak, or Shabak; and if we may follow the authority of Strabo, Souchos, or rather Sovk, is another mode of his name, which the geographer§ tells us was that of the sacred crocodile of Arsinoe.

* *Vide suprà*, p. 7. † Clem. Alex. Strom. 5.
‡ *Vide suprà*, Vol. I. (2d Series) p. 312. 442.
§ Strabo, xvii. p. 558.

Tafne, Tafnet, Dafne.

This Goddess is represented with a lion's head, and the globe and asp of the Sun, of whom she is said to be the daughter; or with a human head, having the horns, feathers, and globe, which form the head-dress of Athor. She held a conspicuous place among the contemplar Deities of Thebes; but I am not certain what peculiar office she bore, nor to what Deity she corresponded in the Greek Pantheon. She may be the same as the following Goddess; and the city of the Pelusiac Daphne * was probably called after her, as well as the predecessor of the modern Tofnees, in the Thebaïd. The latter town, which lies between Esneh and the Gebelayn, is remarkable for its lofty mounds, and appears to have been the Aphroditopolis of Greek writers.

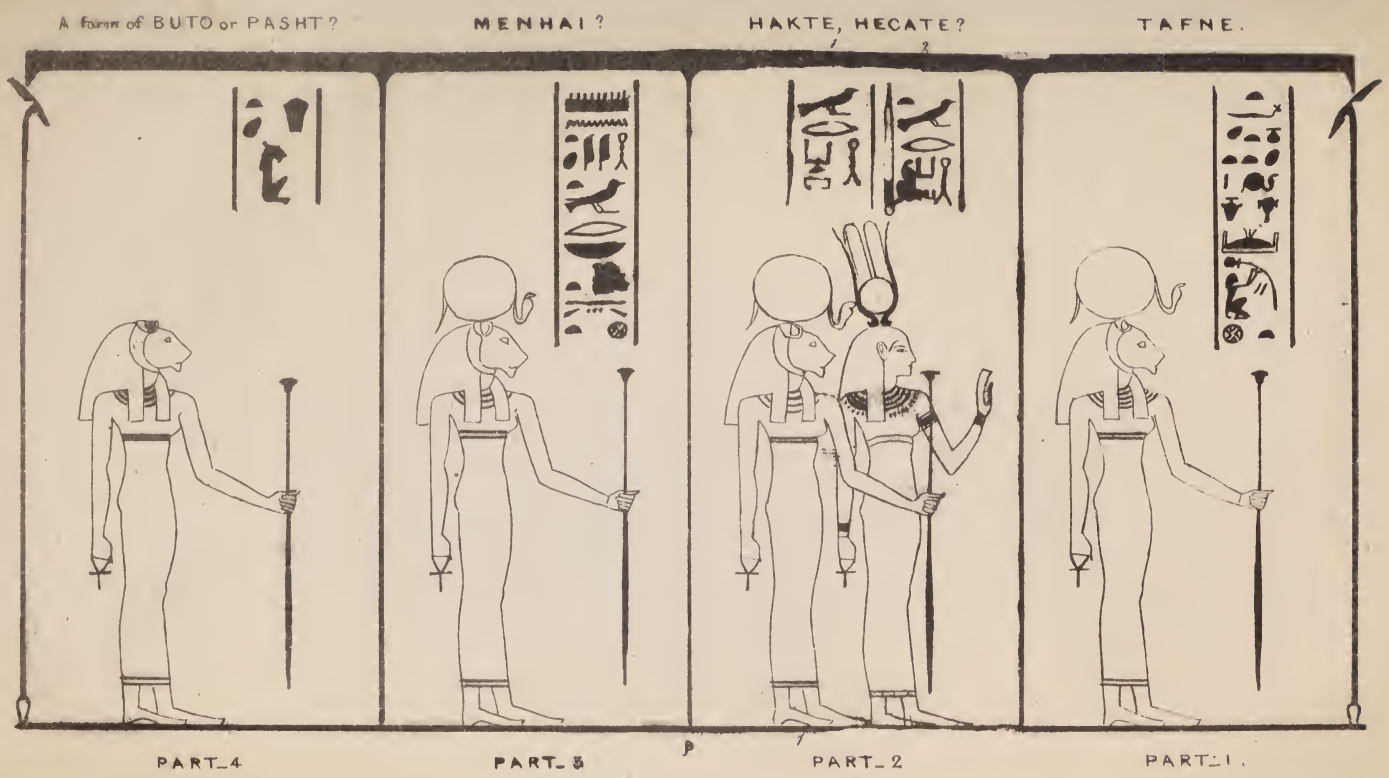
Tafne is represented in the Oasis holding a bow and arrow in her hand, with an eye on her head; but this is of late time, and of unusual occurrence.

Thriphis, Athribis.

The Goddess Thriphis is mentioned in the Greek dedications of the temples at Chemmis and Athribis, as the contemplar companion of Khem; and from the conspicuous post there held by her, it is evident that she was a Divinity of considerable consequence. Her exact form and attributes, how-

* Herodot. ii. 30. 107. Tehaphnehes, or Tahpanhes, of S. S., and Ταφναι of the Septuagint. *Vide* Vol. I. p. 176.

PANTHEON.


A form of BUTO or PASHT?
MENHAI?
HAKTE, HECATE?
TAFNE.
PART_4
PART_3
PART_2
PART_1.

ever, are not ascertained, though it is probable she had the head of a lion.*

Mr. Burton has given another Goddess with the head of that animal in the 26th Plate of his valuable "Excerpta;" but being of late Roman time, and of uncertain character, I have not introduced her with the other lion-headed Deities.

Hak, Hekte (Hecate?).

This Deity has also the head of a lion, surmounted by a solar disk; and she sometimes appears under a human form, with the head-dress of Athor. Her name reads Hak, or Hekte, probably the origin of the Grecian Hecate; and it is when bearing the attributes of this Goddess that Isis has the name of Hekte, or Hecate, attached to her own, as I have already observed.† Even the Goddess Maut is found sometimes to assume the title of Hekte, as well as her form and attributes‡; and the same are likewise given to Pasht or Bubastis.§

Her figure occurs at Medeenet Haboo, and on other monuments of ancient date, both among the Gods of the temples and the Deities of the tombs, recalling the "Hecaten Cœloque Ereboque potentem" of Virgil.‖ According to Epiphanius, Hecate is the same as Tithrambo; since he says, "some are

* *Vide suprà*, Vol. I. (2d Series) p. 265.
† *Vide suprà*, Vol. I. (2d Series) p. 369.
‡ *Vide* Plate 27. Part 1. fig. 2. Hierog. 4.
§ *Vide suprà*, Vol. I. (2d Series) p. 282.; and Plate 27. Part 2. Hierog. 2.
‖ Virg. Æn. vi. 247.

initiated into the rites of Tithrambo, which is interpreted Hecate; others into those of Nephthys; and some into those of Thermuthis."* But the Deity Tithrambo seems rather to be connected with the Evil Being Ombte, or Ambo, already mentioned, and distinct from the Egyptian Hecate.†

Menhai.

The form and attributes of the Goddess Menhai are similar to those of Hekte: a lion's head surmounted by a solar disk, and the Uræus.

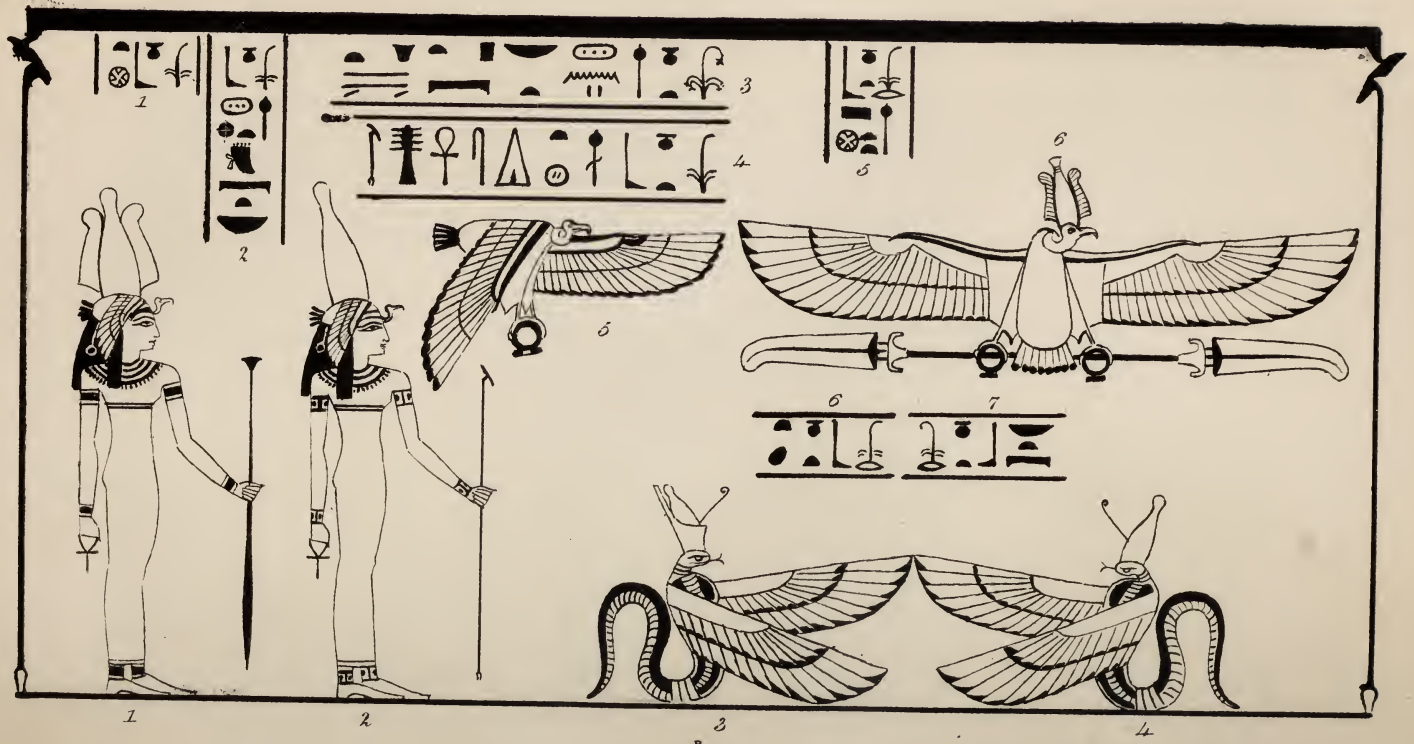
The figure in the accompanying Plate is taken from the temple of Esneh, which is of a Roman period. But Menhai was not a Deity of late introduction, since she appears at Thebes on monuments of an early Pharaonic age. From her name being attached to that of Pasht or Bubastis‡, we may conclude she sometimes assumed the character of the Egyptian Diana, though at Esneh she was one of the forms of Neith or Minerva.

Another Character of Pasht, or Buto?.

This Goddess§ appears to be another character of Pasht: she has the head of a cat; and her name is of frequent occurrence in Upper and Lower Egypt, particularly in the vicinity of the Pyramids, on monuments of the earliest date. She may

* Prichard, p. 144., who quotes Jablonski.
† *Vide suprà*, Vol. I. (2d Series) p. 441.
‡ *Vide* Plate 27. Part 2. Hierog. 4.
§ Plate 51. Part 4.; and *suprà*, Vol. I. (2d Series) p. 276.

EILETHYA.



possibly be Buto; and future discoveries will no doubt enable us to settle this question, and decide respecting the reading of her name.

Eilethyia, Ilithia, Ilithyia, Soven ?, Sebn ?.

Though there is reason to believe that Netpe * held an important station as the protectress of mothers, the fact of the Goddess before us presiding over the city of Eilethyas, and her attendance upon Isis while nursing Horus, assert her claim to the name of Lucina. † It also seems in some degree confirmed by her emblem, a vulture ‡, the hieroglyphical representative of a "*mother*." Though the monuments show her to have performed the duties of Lucina, she is more usually the protectress of the Kings; and she does not appear, like the Greek Lucina, to be connected with the Moon, or with Bubastis the Egyptian Diana. At Eilethyas, she was worshipped under the name of Seneb or Soven; and there, as in other places, she had the office of Lucina. Netpe, as already stated, had also a claim to that character, being the "protectress of childbirth, and of nurses;" and the monster Goddess Typho (who appears to represent childbearing or gestation), Isis, and even

* *Vide suprà*, Vol. I. (2d Series) p. 314.

† Hor. Carm. Sec. 13. —

"Rite maturos aperire partus,
Lenis Ilithyia, tuere matres;
Sive tu Lucina probas vocari,
Seu Genitalis."

‡ Has Horapollo in view Eilethyia or Juno-Lucina, when he says Juno and Minerva are both represented by a vulture? (i. 11.)

Ranno, Athor, and other Deities, shared with her the duties of Lucina.

Here, as in many instances, we observe the characters of some of the Egyptian Deities to be as closely allied as those of the Greek Pantheon; and the occasional transfer of the attributes of one God to another, and the gradual blending of minute shades of distinction, tend to make their mythology obscure and uncertain. Thus we have the Goddess —

Soven, or Eilethyia:
Netpe, who was Rhea, the protectress of mothers in childbirth:
Typho, the emblem of childbearing or gestation:
Ranno, the nurse of infant princes: and
Isis, Athor, and other Goddesses, who assisted with Lucina, or acted as the nurses of children.*

The Romans, in like manner, had several Goddesses who presided over parturition and young children, as Partunda and others; and so numerous did their Deities become by this subdivision of their nature or attributes, that Petronius observes, "Italy is now so holy, that it is easier to find a God than a man."

The hieroglyphic legend of the Egyptian Lucina reads Seneb, Sebn †, or Soven; and she is styled "Lady of the Land of Seneb, or Sebn" (Eilethyas), which is represented by, and appears to be derived

* *Vide infrà*, p. 46.; and on Ranno.
† Some might see in this origin of the name of Sebennytus. *Vide suprà*, p. 18.

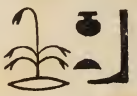
from, a "*leg*," ⲥⲏⲃⲓ, or ⲥⲉⲃⲓⲛⲣⲁⲧⲉ (tibia, or tibia cruris).

It is to this place that Diodorus* alludes when he says that the Goddess Eilethyia, one of the ancient Deities of Egypt, founded a city called after her; as did Jove, the Sun, Hermes, Apollo, Pan, and many others; and this assertion of the historian accords well with the antiquity of that city, which contains some of the oldest remains existing in Egypt.† The same credit cannot be attached to a statement of Plutarch, that men were formerly sacrificed in this city, as I shall have occasion to observe in speaking of the rites of the Egyptians.‡

Soven may also be the Genius of the Upper Country, or the South, opposed to the Genius of the Lower Country, given in the following Plate§; though I do not trace that connection of the former with Neith, and the latter with Saté, which Horapollo might lead us to expect.‖ However inconsistent may be the assumption of two characters by the same Goddess, we find that the Greek Eilethyia was in like manner confounded with other Deities, as Juno and Diana, though said to be daughter of Jupiter and of Juno, or, according to some, of Latona.

She is usually represented as a Goddess with the cap and two ostrich feathers of Osiris, or with the cap of the Upper Country, and occa-

* Diodor. i. 12.
† Now destroyed by the Turks.
‡ *Vide infrà*, chap. 15.
§ *Vide* Plate 53. Part 1.
‖ Horapollo, i. 11., says Minerva rules the Upper, and Juno the Lower Hemisphere; and the vulture is the emblem of Urania, the Goddess of Heaven.

sionally with the globe and horns of Athor; and she frequently appears under the form of a vulture, which, with outspread wings, hovers over the King as if to protect him. This confirms the statement of Eusebius*, who observes that the image of the Deity worshipped at the Egyptian city of "Eilethyas had the form of a flying vulture, whose wings were inlaid with precious stones." She has also the form of an asp, which, like the vulture, wears the head-dress of Osiris, — the crown of the Upper Country with two ostrich feathers. This asp is frequently winged. It wears the Pshent, or crown of the two regions; or the crown of Upper Egypt only, when opposed to the Genius of the Lower Country, who, under the same form of an asp, has that of Lower Egypt. The water-plants chosen as the initials of the respective names of these two Goddesses agree with the crowns they wear; one signifying "Upper," the other "Lower Egypt," which are thus written in hieroglyphics , , or ; the last two having in addition the bowl or basket, signifying "Lord." Indeed, it is not altogether improbable that the Goddess Eilethyia may have had the name Sares†, "the South," which her hieroglyphic, sometimes written thus , , or  , appears

* Euseb. Prepar. Evangel. iii. 12.

† Upper Egypt was called Marés, whence the Arabic name Marées or Maréesee applied to the south wind.

Χημι. EGYPT? THE WEST BANK. THE LOWER COUNTRY?

PART. 3 PART. 2 PART. 1.

to justify; but I have found no instance of the Goddess to whom she is opposed having the hieroglyphic signifying "the North," , or .

1 2

Other forms of the Goddess Eilethyia.

Soven also appears occasionally with a vulture's head, and I have found instances of this Goddess as an *Ophigyps*, with the body of a vulture and the head of a snake, on the coffins of the dead.

The Genius of the Lower Country.

This Goddess has also the character of guardian and protectress of the Monarchs, and is placed in opposition to Eilethyia, as the Genius of the

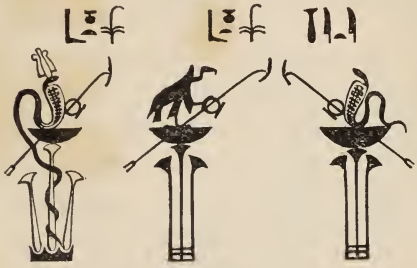
o. 459. 3 2 1

Fig. 1. The Genius of the Lower Country, opposed to figs. 2. and 3., or the Goddess Eilethyia.

Lower Country.* She is represented under the form of an asp, frequently with wings, having the crown of Lower Egypt, which is also worn by her when figured as a Goddess. She is treated as one of the contemplar Divinities at Thebes and other towns of the Upper Provinces, with the same

* *Vide suprà*, Vol. I. (2d Series) p. 412.; and Plate 79.

honours as the last-mentioned Deity. She also occurs under the form of a vulture, alternately with the vulture of Eilethyia, on the ceilings of the temples; being distinguished only by the cap of the Lower Country, and the hieroglyphic legend which accompanies her emblem. She even attends Isis while nursing Horus, together with the Goddess Eilethyia.



No. 460.
Fig. 1. opposed to figs. 2. and 3., or the Goddess Eilethyia.

Χημι, "Khêmi," "Egypt," The Pure Land?.

Egypt, as might be reasonably expected, was among the Deities worshipped in the country. She is represented with the emblem of purity on her head, and another apparently signifying "cultivated land," which also enters into the names of the Goddess Kahi, and the Deity of Tentyris. In one hand she holds a spear with a bow and arrows, and in the other a battleaxe and the sign of life, illustrative of the military power of the country. In this she resembles one of the forms of Neith or Minerva. I had imagined this Goddess to be the Genius of the "Eastern Bank," opposed to another of similar character, whom I have called the "Western Bank of the Nile;" but the hieroglyphic legends appear to authorize the conclusion of her representing Egypt itself. A

strong argument in support of this is also derived from her being put in opposition to the foreign nations with whom the Egyptians were at war.

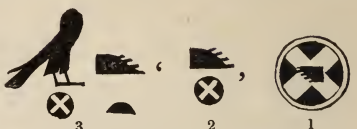
Though the force of the character forming her name has not yet been ascertained, the signification given it by the learned Champollion seems to be confirmed by the fact of our finding it applied to gold when in a *pure* state. It is therefore considered to be the emblem of *purity*, rather than *power*, as formerly supposed; and the Goddess has the title of "the *pure* Land," which doubtless applied to Egypt.*

It is the sceptre usually seen in the hands of the Gods, erroneously said to be surmounted by the head of the Upupa; a misconception into which Horapollo has also been led, as is evident from his considering that "bird a fit ornament for the sceptres of the Gods†," because it is the type of "gratitude." But the head is that of a quadruped, not of a bird; though easily mistaken for the Upupa when carelessly sculptured, or of a small size. Its being emblematic of purity makes it an appropriate characteristic of the divine nature, and it is very properly associated with the feather of *Truth*.

The name of Egypt was Khêmi, which, as I have already stated, bore a strong analogy to the word Khame‡, "black;" and both are sometimes written in the same manner by the hieroglyphic of a croco-

* *Vide* Plate 53. Part 3. † Horapollo, Hierog. i. 56.
‡ Or Chame. I write these words indifferently with *Kh*, and *Ch*. *Vide suprà*, Vol. I. (2d Series) p. 263.

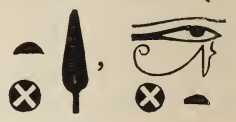
dile's tail*, which signified "black," or at least had the force of *Kh*, the initial of the word.



3 2 1

The crocodile's tail in the name of Egypt, "Khêmi."

Egypt was also called the "land of the tree" (of Khem), and "of the eye" (of Osiris?).



2 1

Other modes of writing the name of Egypt.

The two last occur in the inscription of the Rosetta stone, as on other monuments, but the former are more usual on sculptures of an early period.

It is singular that no one of these groups is applied to, or enters among, the hieroglyphics of this Goddess. There is, however, a God who seems to represent Egypt, or Khêmi, on whose head the crocodile's tail is placed; but he is of late date, and only found in monuments of a Ptolemaic or Roman epoch. He performs the office of steersman of the boat of Atmoo, in the place of Horus.

That Egypt was called Khêmi in the earliest times is evident from the sculptures: but the name *Egypt* is not found in the hieroglyphics; nor do we find that of Aëria, by which some pretend it was known at a very remote period.†

* Horapollo (Hierog. i. 70.) says "a crocodile's tail signifies '*darkness;*'" in Coptic ⲕⲁⲕⲉ, ⲕⲉⲙⲉ, ⲕⲏⲙⲉⲧⲥ, ϫⲣⲉⲙⲉ, ϫⲉⲙⲉ, or ϭⲟⲙϭⲉⲙ.

† Aul. Gell. xiv. 6. *Vide suprà*, Vol. I. (2d Series) p. 262. The analogy between Khem, Ham, and hem, or hamoo, "fever," or "heat," is remarkable.

The West?, or the Western Bank of the Nile?. (Pl. 53. part 2.)

This Goddess may either be the West bank of the river, or the West generally, opposed to the Goddess who represents the East, whose name is preceded by the same signs, and generally followed by the hieroglyphic signifying "*mountain*." This was evidently borrowed from the circumstance of the valley of the Nile being bordered on one side by the Libyan, on the other by the Arabian hills; as the mode of representing a "*foreign* land," by a mountain, originated in the distinction of the level plain of the Egyptian valley, and the hilly country of Syria or other foreign lands.

I have also met with the Goddesses of the East and West, each bearing on her head her peculiar emblem raised upon a perch. In these the table of offerings denotes the former; and the hawk on a perch, with the ostrich feather before it, is indicative of the West.

No. 461. Fig. 1. The West.
2. The East.

The Goddess before us is styled "the West, Queen of Heaven, Directress of the Gods;" and she

frequently wears her usual emblems placed on another signifying "cultivated land." To Athor are sometimes given the same hawk seated on a perch, in her character of President of the Western Mountain.*

Her office is evidently connected with the dead, as is that of Athor, when she assumes these attributes; probably in consequence of the Western District or Mountain, particularly at Thebes and Memphis, being looked upon as the abode of the dead. She may also be a type of Hades or Amenti, the resemblance between which name and the West, *Ement*, is consistent with its supposed connection with the lower regions, as I have already had occasion to observe.

The funereal rituals of the Papyri frequently represent four rudders, each of which is applied to one of the four cardinal points, designated as rudders of the S., N., W., and E. This division was of the earliest date in Egypt, being mentioned in the oldest monuments that exist. The expression "S. N. W. and E." signified the whole world; as in the coronation ceremony†, where the carrier pigeons are ordered to fly to those four points, to proclaim that the king has assumed the crown. They in like manner divided the world into four quarters; one being Egypt; another the South, or region of the Blacks; a third the East, or the Asiatic country; and the fourth the North, comprising Syria, Asia Minor, and probably Europe.

* *Vide suprà*, Vol. I. (2d Series) p. 391. and Plate 36. *a*. fig. 2.
† *Vide* Plate 76.

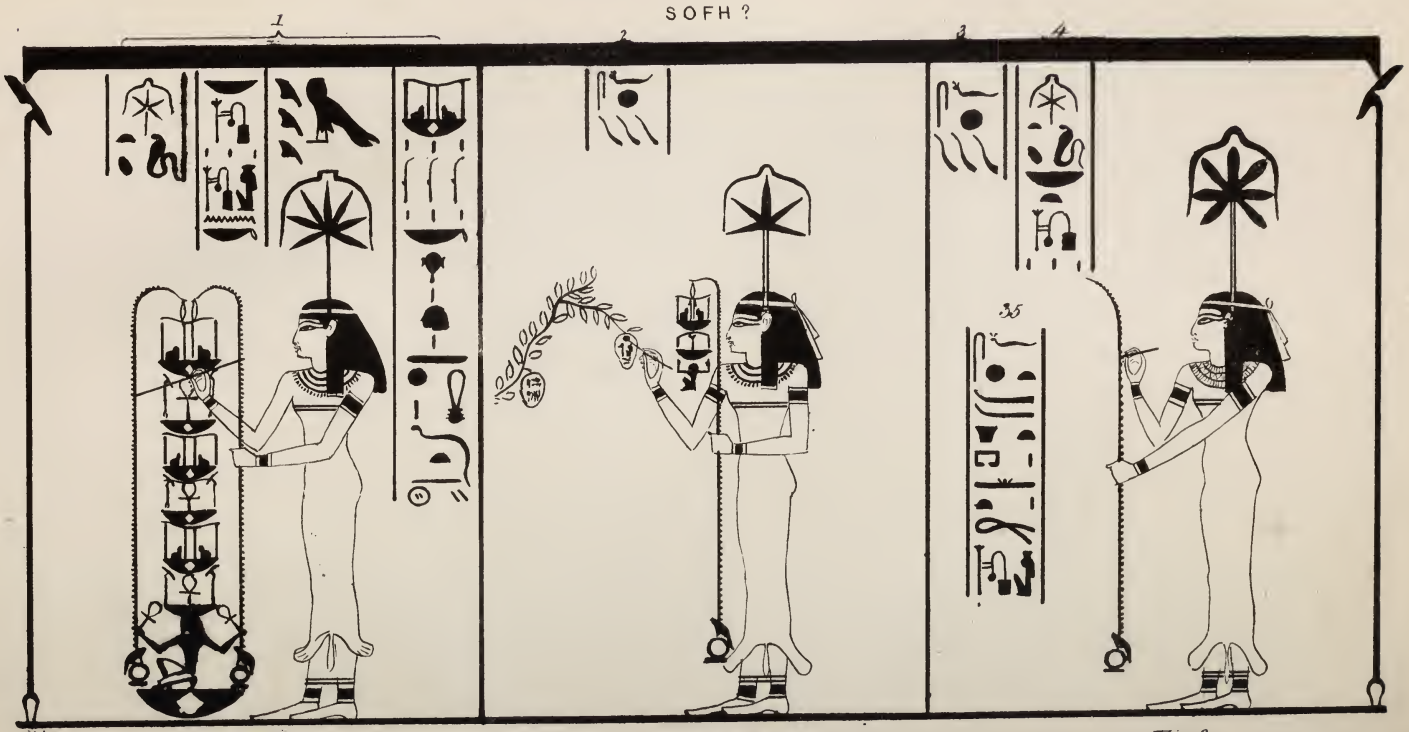


Fig. 1. Fig. 2. Fig. 3.

It appears that the expression "conqueror of the 9 regions" signified "of the remaining three parts of the world," Egypt itself completing the whole number 12, and three being the sign of plurality for each set, in the sense of "the regions."

Sofh ?, Sofkh ?, Sakh ?.

The name of this Goddess is still uncertain. It appears to read Sofh* or Sofkh; and these letters are followed by demonstrative signs, which are either intended to represent horns†, or human tongues. If the latter, her name may possibly be related to Sagi, "a tongue," and she may be the abstract idea of the human *speech*. From her employment, noting on the palm branch of Thoth the years of human life, and from her title, "Lady of Letters," she appears also to be the Goddess of *writing*. She may perhaps be a deification of "speech" or *language*.‡ But her hieroglyphics read sofh or sofkh, and not sakh, , "writing;" nor does the word sagi, , "a tongue," answer to the characters they present. Like Thoth, she registers the events of man's life, and bears a palm-branch with the emblems signifying halls of assembly; marking on it, at the same time, the years of the King's life, or the number of *panegyries* at which he had been proclaimed.

* This may call to mind the Hebrew words sophar (sefer), "to count" or "write;" and Tzophim, "prophets," or "watchmen;" the Sofis of Persia; or the Greek *σοφια*, wisdom; though without being related to any one of them.

† Perhaps connected with the cow's horns placed over her head.

‡ *Vide suprà*, Vol. I. (2d Series) p. 392.

It is not impossible that these assemblies were the origin of the title "lord of triacontaeterides," given to Ptolemy on the Rosetta Stone; but from the number which Thoth and this Goddess are sometimes marking upon the palm branches, it is evident they could not refer to games celebrated every thirtieth year. Nor could Ptolemy have been entitled to a jubilee of thirty years, since he only reigned twenty-one. Indeed, we are ignorant of the exact meaning of the title, though it probably refers to the years of the assemblies recorded by these Deities, whatever may have been the method by which they were computed. Pthah, the creative power, appears to have been the Deity to whom they were particularly consecrated; since, in the regal titles, the King is styled "lord of the assemblies, like his father Pthah."

This Goddess is represented at the Memnonium writing the name of Remeses the Great on the fruit of the Persea tree, under whose shade the king is seated, in the presence of Thoth and Atmoo.*

She is generally clad in a leopard-skin; and on her head she bears a radiating ornament, peculiarly appropriated to her, over which are cow's horns turned downwards.

Selk.

The Goddess Selk is distinguished by the scorpion, her emblem, which is usually bound upon

* *Vide* Plate 36. *b.*; and *suprà*, Vol. I. (2d Series) p. 392.

ATMOO, THOTH, & THE GODDESS of LETTERS, WRITING THE NAME of REMESES on the FRUIT of the PERSEA.

MEMNONIUM THEBES.

her head. Her office seems to have been principally in the regions of Amenti, where she has sometimes, in lieu of a human head, a symbol very nearly resembling the hieroglyphic character signifying "wife;" and the scorpion, her emblem, even occurs with the legend "Isis Selk."*

In the hieroglyphics of a Theban mummy case (now at Bodrhyddan), I have found this Goddess called the "daughter of the Sun."

Asclepius, Æsculapius.

The name and form of this Deity were first ascertained by Mr. Salt, at Philæ; where a small sanctuary, with a Greek inscription, is dedicated to him. His dress is always very simple, though not one of the great Gods of Egypt; agreeing with the description given of him by Synesius.† He is bald, or wears a small cap fitting closely to his head, without any feathers or other ornament; and in his hands he holds the sceptre and crux ansata, or sign of life, common to all the Deities. His name reads Emoph, or Emeph‡; but he cannot bear any relationship to the "leader of the heavenly deities" mentioned by Iamblichus, who was second only to *Eicton* §, the great ineffable God, and "*primum exemplar.*"

* *Vide* Plate 43. *a.*

† "Unus porro Deus ab iis minime occultatur, sed in propatulo habetur, Æsculapius nempe, quem quidem pistillo calviorem videas." — *Synes. in Encom. Calvitii.*

‡ Or Aimothph. § *Vide suprà*, Vol. I. (2d Series) p. 216.

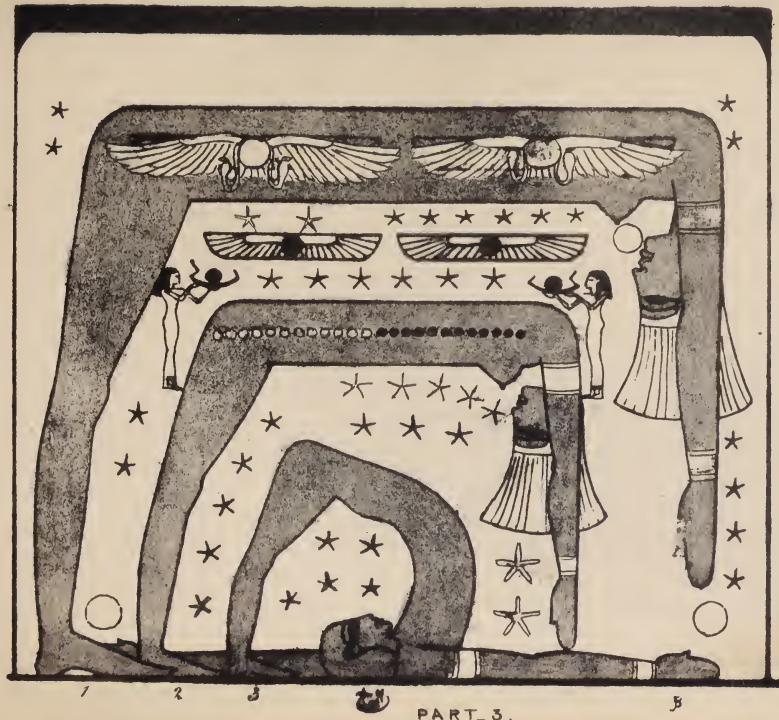
The Egyptian Asclepius was called the "son of Pthah;" he was therefore greatly revered at Memphis, and, indeed, throughout the whole country. The Egyptians acknowledged two of this name; the first, the grandfather of the other, according to the Greeks, and the reputed inventor of medicine; who received peculiar honours on "a certain mountain on the Lybian side of the Nile*, near the City of Crocodiles," where he was reported "to have been buried."

Ammianus Marcellinus† says, that "Memphis boasted the presence of the God Æsculapius;" and the sculptures show that he held a post amongst the contemplar Gods of Upper and Lower Egypt, from Philæ to the Delta. He occurs more frequently in temples of a Ptolemaic than of a Pharaonic epoch.

Damascius, in the Life of Isidorus, says, "the Asclepius of Berytus (of Syria) is neither Greek nor Egyptian, but of Phœnician origin; for sons were born to Sadyk, called Dioscuri and Cabiri, and the eighth of these was Esmun ‡, who is interpreted Asclepius." But it is highly improbable that the Egyptian Deity was borrowed from Phœnicia: and the only point of resemblance (if we may believe the authority of Herodotus in so difficult a question) is the fact of Asclepius being the son of Pthah, and the Cabiri being, according to Herodotus, sons of Vulcan.§

* *Vide infrà*, on the Crocodile, chap. 14.
† Amm. Marc. xxii. 14.
‡ Which signifies *eight*.
§ *Vide suprà*, Vol. I. (2d Series) p. 184.

THE HEAVENS.



PART_3.

ASCLEPIUS.

PART_2.

SELK?

PART_1.

According to Macrobius *, he was "the beneficent influence of the sun, which was thought to pervade the souls of men;" but as this accords not with his appellation "son of Pthah," I am rather inclined to consider him that healing and preserving power of the Creator (Pthah) which averted calamities and illness from mankind.

There is no appearance of the serpent having been sacred to him, as to the Greek God of medicine; nor are the cock, the raven, or the dog, found among his emblems on the monuments of Egypt. It is, however, probable that the serpent, in after times, was admitted as the symbol of the Egyptian as well as the Greek Æsculapius; the record of which appears to show itself in the snake of Shekh Hereedee, a Moslem saint of Upper Egypt, who is still thought to appear under that form, and to cure the diseases of his votaries.

Tpe, Pe, the Heaven.

This Deity has sometimes been confounded with Netpe, the mother of Osiris, from her having the firmament as her emblem. She was a deification of heaven itself, or that part of the firmament in which the stars were placed. She is sometimes represented under the form of the hieroglyphic character signifying "the heavens" studded with stars; and sometimes as a human figure, whose body, as it bends forwards with outspread arms, ap-

* Macrob. Saturn. i. 23.

pears to overshadow the earth and encompass it; in imitation of the vault of heaven reaching from one side of the horizon to the other. In this posture she encloses the zodiacs, as at Esneh and Dendera.

Her name Pe, or with the feminine article Tpe, signifies in Coptic "the heaven;" which agrees with the statement of Horapollo, before cited *, that the Egyptians considered the heaven feminine, contrary to the custom of the Greeks.

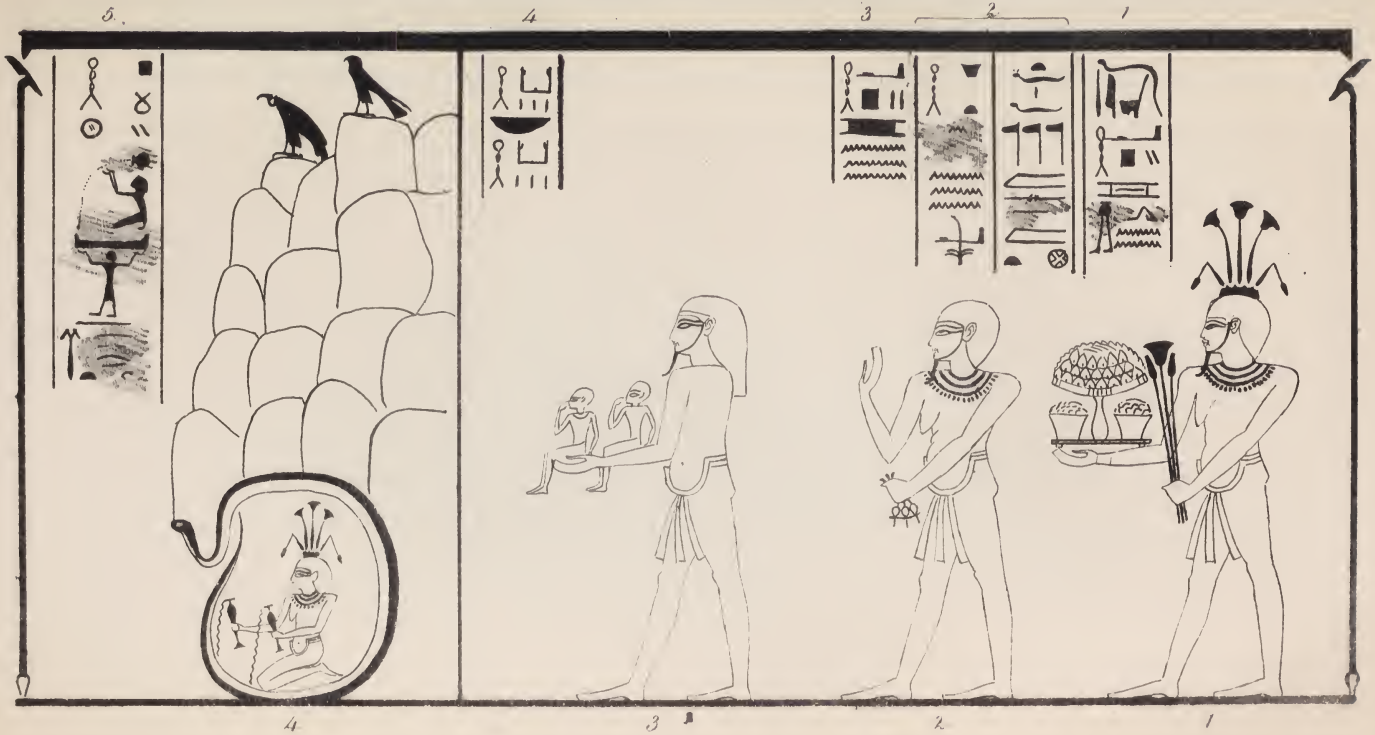
The uppermost part of the compartments sculptured on Egyptian monuments is generally crowned by her emblem, representing the heaven, instances of which are given in the plates of this Pantheon.

Nilus, Hapi Môou.

The hieroglyphic name of this Deity appears to be Hapi Môou. The Coptic word Moôu signifies "water," but the import of the prefix Hapi is uncertain. To the God Nilus, and to one of the Genii of Amenti, the name Hapi, or Apis, is commonly applied, as well as to the sacred Bull of Memphis. Plutarch † thinks "the Mendesian goat was also called Apis;" but I cannot suppose that he has confounded the River God with the Egyptian *Pan* ‡; nor can we readily account for a similar misconception in regard to the Cynocephalus-headed Genius of Amenti §: though the connection between Nilus and Sar*apis*, mentioned by Martianus Capella, may have originated in the

* *Suprà*, Vol. I. (2d Series) p. 268.
† Plut. de Is. s. 73. ‡ *Vide suprà*, p. 32.
§ *Vide infrà*, p. 70., on the Genii of Amenti.

THE GOD NILUS.



Egyptian name of *Hapi** — "Te Serapim Nilus, Memphis veneratur Osirim."†

Nilus is frequently represented binding the throne of the monarchs with the stalks of two water-plants, one indicating the dominion of the Upper the other of the Lower Country‡; and in the compartments which form the basement of the sculptured walls of the temples, he brings offerings of various kinds§, especially fruits and flowers, the produce of the beneficent influence of the Nile water. Thoth frequently assists him on the former occasion; and this allegorical subject may signify that the throne is indebted for its support to the intellectual and physical gifts of the Deity.

He is figured as a fat man, of a blue colour, with water-plants growing from his head; and he holds in his hands their stalks and flowers, or water-jars, indicative of the inundation. It is remarkable that the name Nilus accords so aptly with the colour given him by the Egyptian artists. Nil, or Neel, is the word which still signifies *blue* in many Eastern languages. The *Nil*ghaut, or *blue* mountains; the Nilab, or *blue* river, applied to the Indus; neeleh, the name of indigo in Egypt and other Eastern countries, — suffice to show the general use of this word; and its application to the river of Egypt was consistent with the custom of calling those large rivers *blue*, which from the depth of their water frequently appear of that colour.

* The zigzag lines which follow recal the word *nun*, which Horapollo says was applied to the *inundation*.

† Quoted by Prichard, Mythol. p. 89.

‡ *Vide* Plate 57.

§ *Vide* Pl. 56. fig. 1.

I have elsewhere observed that the term *ázreḳ*, applied to the eastern branch of the Nile, which comes from the lake Dembea, in Abyssinia, properly signifies *black*, in opposition to the *Abiad*, or *white* river; for though ázreḳ also implies *dark blue*, it has not that signification when opposed to *white*. In proof of which it is only necessary to add, that a *black* horse is styled *ázreḳ* as well as *aswed*, and the same term is applied to any thing in the sense of our "*jet black*."

At Silsilis this Deity is worshipped as the third member of a triad composed of Re, Pthah, and Nilus—the Sun, the creative power, and the river; the last being, as the third person in these triads always was, the result of the other two. It is probable that the marked respect with which he was there invoked arose from the peculiar protection they desired of him, when the blocks hewn in the quarries of Silsilis, for the temples of Upper and Lower Egypt, were committed to the charge of the stream that was to convey them to their different destinations.

In the Temple of Luxor at Thebes are two figures of this Deity, one of a blue, the other of a red hue, to whom the education of the infant Amenoph III., the son of Queen Maut-m̄-Shoï, and another child, are supposed to be entrusted. The children are carried in the arms of the red-coloured Deity; and the other follows behind, carrying the sacred *taus*, or emblems of life. The former is probably intended to indicate the turbid appearance of the Nile during the inundation (rather than, as

THE GOD NILUS BINDING UP THE THRONE OF THE KING WITH WATER-PLANTS, EMBLEMATIC OF HIS DOMINION OVER UPPER & LOWER EGYPT

I had supposed, the land it irrigates); and the latter, of a blue colour, the limpid stream of the river when confined within its banks.

At Philæ a figure of the God Nilus is represented seated beneath the rocks of the cataract, holding *hydriæ*, or jars, in his hands, from which he pours forth water, emblematic of the inundation. A snake surrounds his abode, and on the rocks above are perched a hawk and vulture. That the water-jar was indicative of the inundation we learn from Horapollo; and in consequence of the Nile being considered "the efflux of Osiris," Plutarch says, "a water-pitcher was always carried first in the sacred processions in honour of that God." * The connection between the God Nilus and Osiris probably led to the notion, as the form of the corpulent Deity of the Egyptians to the figure, of the Greek Silenus, the nurse of Bacchus.

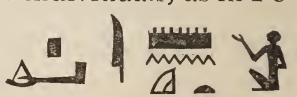
At the city of Nilopolis †, situated in the province of Arcadia, a splendid temple was dedicated to the God Nilus. Other towns of Egypt also celebrated his worship with proper honours; and from an observation of Herodotus it is evident that in all those situated on the banks of the river, certain priests were exclusively appointed to the service of this Deity. "If," says the historian ‡, "the body of an Egyptian or even of a foreigner is found at the river side, whether carried away by a crocodile or drowned in the stream, the neighbouring town is obliged to embalm it in the most splendid

* Plut. de Is. s. 63.
† Stephan. de Urb. in voce Νειλος. ‡ Herodot. ii. 90.

manner, and deposit it in the sacred sepulchres. No one, not even a friend or relation of the deceased, is allowed to touch it: the priests of the Nile alone have this privilege; and they bury it with their own hands, as if it were something more than a human corpse."

Tap, Apé, Tapé, Thaba, Thebes.

The frequent occurrence of the name of Thebes in the hieroglyphic legends of its temples, led to the discovery of the Goddess of the city; and during my stay there in 1828, while examining the various contemplar Deities in the Temple of Amun at Karnak, I observed that Thebes had a guardian Genius or Goddess of the same name. She was called "Ap (or Apé), the potent Mother of the Gods." The name Ap (Aph, or Apé), written phonetically, is followed by a symbolic character, of the same sound, which is no other than the demonstrative sign of the preceding word; and the Goddess sometimes wears this last on her head, together with the globe and horns of Athor, her usual head-dress. Sometimes she holds in her hands the staff of purity, sometimes the water-plant sceptre common to all the Goddesses.

The symbolic character above mentioned frequently occurs in the names of individuals, as in Petamun*ap*, or Petamun*oph*;  and is also put alone for Thebes, followed by the

sign of "land." The formation of the name of the city and its corruption into Thebes is singular. The original word is Ap or Apé, being the Coptic *apé*, "head" or "capital." With the feminine article *t* (by which in the hieroglyphics it is always followed), it becomes Tapé, or "the Apé;" and this being pronounced by the Egyptians, as by the Copts, Tába *, and in Lower Egypt Thaba (the Memphitic dialect substituting *th* for *t*), was readily converted into Thebes. For this dialect being prevalent in the part of the country mostly frequented by the Greeks, Thaba was the name by which the city was usually known to them; and Thaba was too near the Greek not to be converted into their Θηβαι.

The idea that Thebes was derived from Theba or Thebh, תבה the "ark," is evidently erroneous, and on a par with those etymological fancies which trace from Noah the word ναυς, *nauta*, and *navy;* or with that of the learned in Soodan, who find in their Bernoo the *Bur-nooh*, or "the land of Noah."

Pliny † and Juvenal ‡ have both given Thebe as a singular word, adhering more closely to the Egyptian original. Amunei, "the abode of Amun," has been translated Diospolis; and the scriptural name No, or No Amun, appears to have the same import, unless "*No*" was applied to the whole of the Thebaïd. I had formerly imagined that Papa was corrupted from Tapé, especially as

* It is possible that the name of Taphis in Nubia was taken from the capital of Upper Egypt.

† Plin. v. 9. ‡ Juv. Sat. xv. 6.

the Itinerary places it only on the western bank, and that it was confined to the Necropolis; but the frequent occurrence of the name on either side of the river leaves no doubt of the city of Thebes being all called Tapé. The title which follows the name, "land of thrones," probably refers to its being the royal seat from olden times, as well as the capital of Upper Egypt.

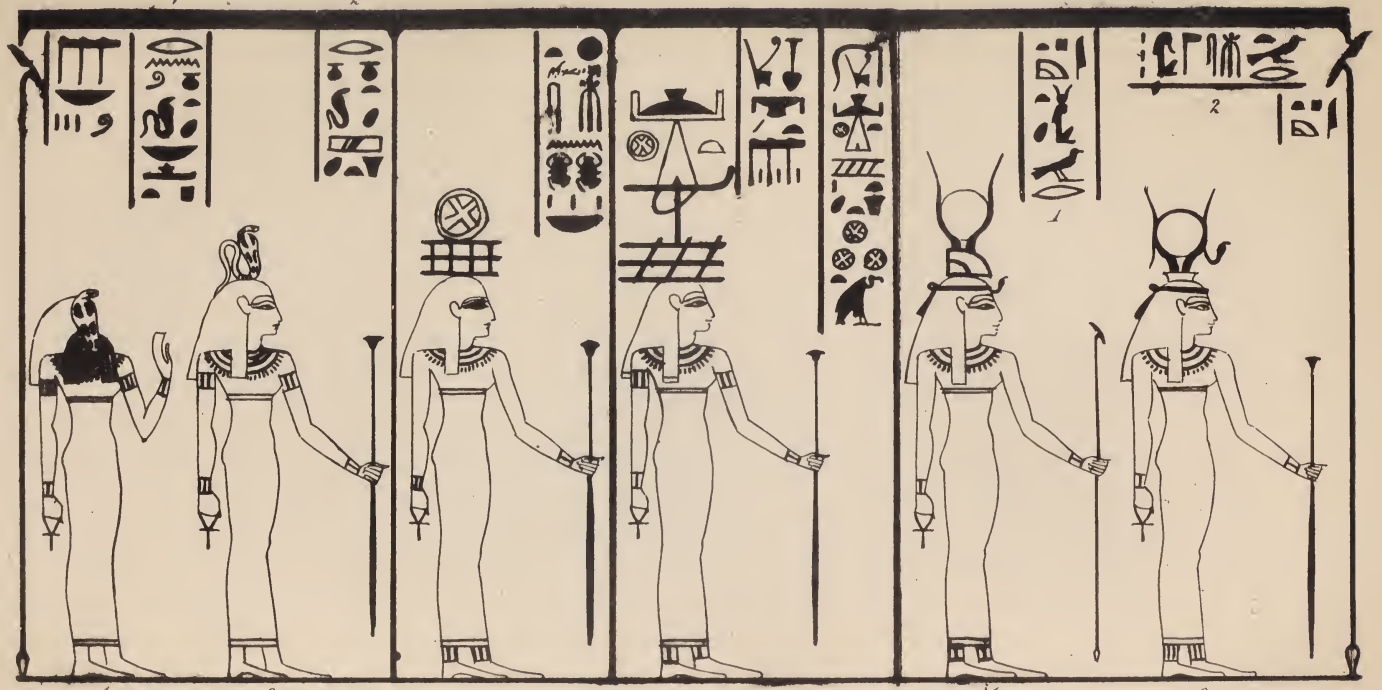
Of Pathyris, the western portion of Thebes, I have already spoken. *

Tentyris, Tentôre.

Other cities as well as Thebes had their peculiar Genius; and so subtle, as I have already shown, were the divisions of the Divine Spirit which was thought to pervade the universe, that every month and day, as Herodotus observes†, were consecrated to a particular Deity; or, more properly speaking, every month, day, and hour had its own Genius or Spirit, which was looked upon as a divine emanation. It was according to the favourable or unfavourable influence of these, that they predicted concerning the future events of the life of an individual from the day of his birth: "his good or bad fortune were thence foretold, as well as the part he was about to perform in after life, and the sort of death which would terminate his career." ‡ We are therefore not surprised to find every city of Egypt with its peculiar Genius, as well as a pre-

* *Suprà*, Vol. I. (2d Series) p. 387. † Herodot. ii. 82.
‡ Herodot. loc. cit.

RANNO? KAHI? TENTYRIS. THEBES.



PART_4. PART_3 PART_2. PART_1.

siding Deity; though the respect paid to it did not extend beyond the precincts of the town, or the nome to which it belonged.

The name of Tentyris, where Athor was particularly worshipped, was probably a modification of Thy-ṅ-athor, (shortened into Tynator and Tentore,) signifying the abode of Athor. The Coptic name is Tentore. The hieroglyphic legend of the Goddess, the Genius of the place, presents the name of the town; and this group is generally added to her head-dress, followed even by the sign "land."

Kahi, "the Land."

The Genius of the "land" was represented as a Goddess, bearing on her head the symbolic hieroglyphics signifying "land" and "cultivated country." She was styled "Mother of all the Regions," and may therefore be considered an abstract notion applying to the earth generally, or to Egypt as the mother and chief of all.

It must be confessed that Earth, the great mother, ought to hold a more important post in the mythology of Egypt than the Deity before us, however low might be the rank of physical objects compared to that of the great Gods of their Pantheon. The Greeks considered the Earth as the mother, as the Heaven was the father of all *; and Varro † supposes them to have been the chief Deities. But

* *Vide* Plut. de Plac. Philosoph. i. 6.
† Varro, de Ling. Lat. lib. iv. &c.

when he tells us they were the same as Serapis and Isis in Egypt, he betrays great ignorance of the religion of that country. It is probable that the Greeks paid them much greater honours than they received in Egypt, where there is reason to believe the Earth was only revered as the abstract idea of a combination with the divine power for the exercise of the creative agency.

Ranno?.

This Goddess, represented with the head of an asp, is common in the oldest temples. She is frequently employed as the nurse of the young princes, whose early education was supposed to be entrusted to her care; and she presided over gardens as well as the God Khem. Athor and Maut are also represented suckling the young princes in temples of the oldest times; and instances occur of the former under the form of a cow, her emblem, performing the same office to the young Remeses. But this was more particularly the part of the asp-headed Ranno. This Goddess was also represented under the form of an asp, crowned with long feathers and a disk and horns; or as a female figure bearing an asp upon her head, which, as I have already observed, was sacred to her, as to the God Neph *, and which was probably the Agathodæmon of Eusebius.

* *Vide suprà*, Vol. II. p. 184.; and Vol. I. (2d Series) p. 239. and 413.

PANTHEON.

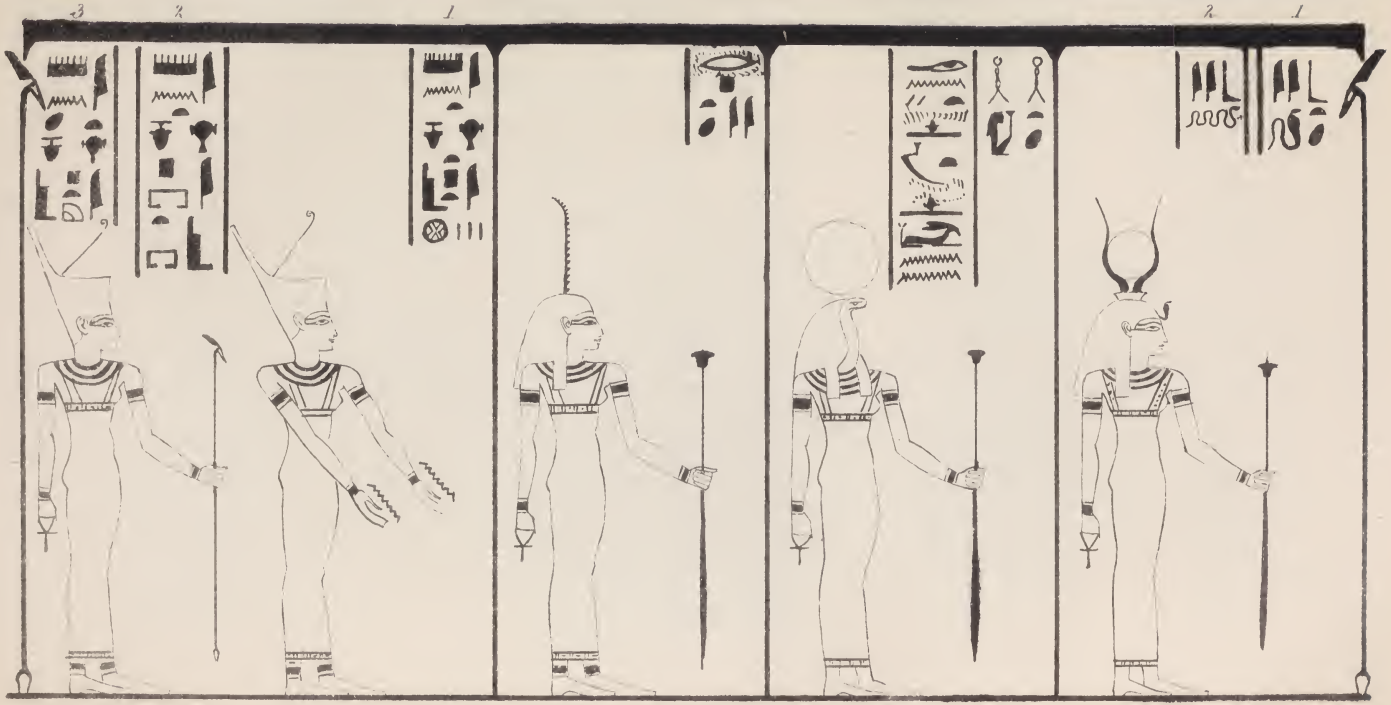
PLATE 59.

AMUNTA OR TAMUN.

THE YEAR?

HOH?

BAI?



PART 3

PART 2

PART 1.

There is another asp-headed Goddess, whose name is written Hoph, or T-hoph, which calls to mind the snake *Efface*. She has some office in Amenti, but does not appear to be related to the Deity before us.

Bai.

The snake Bai also appears to have been figured as a Goddess, and sometimes under its own form, as guardian of the doorways of those chambers of the tombs which represent the mansions of heaven.

Hoh, Hih.

Another snake-headed Goddess has the name Hoh, or Hih. She occurs at Dendera and Philæ. The Coptic word Hof signifies the viper, analogous to the *hye* of the Arabs. I am not aware of her office. Other Goddesses with the head of a snake occur in the chamber of Osiris at Philæ; but as their office relates to the dead, they may only be connected with the Genii of Amenti.

The Year?

From the palm-branch which this Goddess bears on her head, I have supposed her to denote the Year, which in Egyptian is called Rompi; though, from the comparison of different legends, it appears that her name in the hieroglyphics does not read Rompi, but Rpe, which resembles the word erpe, "a temple." The palm-branch, however, favours

the conjecture that she represented the deified notion of the year.

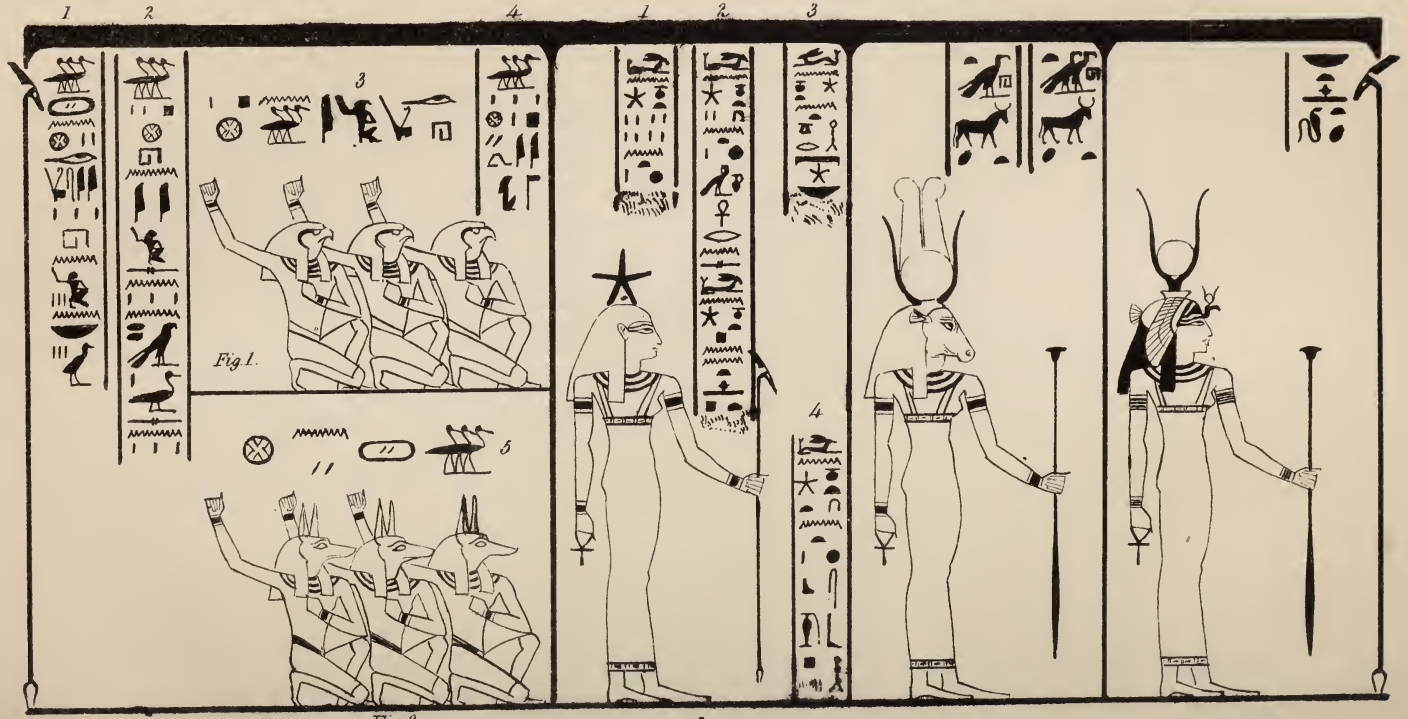
In her hand she holds the usual sceptre of the Goddesses, and sometimes a palm-branch, with the emblems of man in his early career of life, as well as the figurative sign of the assemblies, which marked fixed periods of time.

The Deity of a month may very properly be considered Thoth, or the Moon; but the figures representing some other divisions of time, as well as the three seasons, are still unknown.

Amunta, Amunt, or Tamun.

This Goddess, who frequently occurs at Thebes, has been considered a female Amun; the only difference between her name and that of the Egyptian Jupiter being the addition of the female sign, or article *t*. She is also styled "the President of Thebes." She wears the crown of the Lower Country, like the Goddess Neith, and she sometimes bears in either hand the sign of "water." From her name she might be mistaken for the west, *Ement*, or the lower regions, *Amenti*. But the absence of the demonstrative signs indicating either of them sufficiently contradicts this opinion: and from her rank as second member of the second Theban triad, composed of Amun-Generator, Tamun, and Harka, it is evident that her character and office were very different from either of those two. She may be one of the forms of the Egyptian Minerva.

THE SPIRITS? NAUNAU. THE HOUR EHE NEB?



PART_4. PART_3. PART_2. PART_1.

Nêb? Tneb? Dominion?

From the hieroglyphics of this Goddess we may suppose her to represent the abstract idea of dominion; and the presence of the vulture and asp together on her head-dress* may perhaps tend to confirm this opinion, though they were not exclusively appropriated to her. She also wears the globe and horns of Athor in common with many other Goddesses. Her name occurs in the temple of Remeses III. at Medeenet Haboo; she is therefore of an early Pharaonic age.

Ehe, Tehe, "The Cow."

Besides the sacred cow of Athor, was another, supposed by the learned Kircher to be dedicated to the Moon, whom he considers the same as Isis; but from the hieroglyphic legend given by M. Champollion, in which she is styled "Generatrix of the Sun," she seems rather to be the darkness of Chaos, "which was upon the face of the deep," and from which sprang the light of the Sun. M. Champollion therefore supposes her to be one of the characters of Buto*, though, from a legend accompanying another figure he gives of the same cow, it appears that she was sometimes identified with Neith, whose name precedes that of Ehe.

She is sometimes represented as a female figure with a cow's head, and the globe and horns of

* *Vide* Plate 60. Part 1.
† *Vide suprà*, Vol. I. (2d Series) p. 273.

Athor surmounted by two ostrich plumes; and her name Ehe, "the cow," is followed by its figurative hieroglyphic, or demonstrative sign.* The name Ehe was evidently the origin of the Greek Io, though I am inclined to think that persecuted wanderer to be derived from the history and emblem of Athor, or from Isis, rather than from the Goddess before us. †

Hat, Tonot, The Hours of Day and Night.

The consecration of every month and day to a particular Deity, mentioned by Herodotus, is more than confirmed by the fact of our finding the hours themselves treated as Divinities. But it is possible that the statement of the historian may only refer to the almanacs, where, according to Chæremon, the names of the Gods appeared affixed to each day, in the same manner as those of saints in modern calendars. ‡

According to the Egyptian system, the hours were not merely dedicated to particular Deities, — each was considered a peculiar Genius in itself, a minute fraction of the divine essence which pervaded it; and, if not worshipped with the same honours as the superior Gods, prayers were addressed to them with the hope of rendering them favourable to the individual who invoked their aid. The hours are frequently found in tombs and on

* *Vide* Plate 60. Part 2.

† *Vide suprà*, Vol. I. (2d Series) p. 388. Eustathius says, "Io, in the language of the Argives, is the Moon." *Vide* Iablonski, ii. c. 1. p. 7.; and *suprà*, p. 5., on Thoth.

‡ *Vide suprà*, Vol. I. (2d Series) p. 218.

sarcophagi, where the deceased is represented either praying or making an offering to each in succession, beginning with the 1st and terminating with the 12th hour, both of day and night. From not finding them in any temple, I suppose that their introduction implies a review of the hourly occupations of the individual during his life, and that these Deities or Genii were principally connected with the final ordeal of the dead.

The name in the hieroglyphics is Hor, or Har, followed by the female sign, which agrees well with the Coptic Har or ouro, the former having the masculine, the latter the feminine article (pipar, and thouro); and it is remarkable that in the same language the word signifying "present time" is nor, which cannot fail to call to mind the νυν of the Greeks, the German *nun*, and our own *now*.

The first of those here introduced is the 8th hour of *day*,—No. 2. the 12th hour, No. 4. the 10th hour, and No. 3. the 10th hour of *night*; which last is written phonetically egôrh, the Coptic ⲉϫⲱⲣϩ*, "night." Macrobius† supposes that Apollo, being called *Horus* by the Egyptians, "gave his name to the 24 *hours* of day and night, as to the 4 *seasons*, during which he completes his annual course;" and the same is stated by Diodorus‡ to be the opinion of some of the Greeks.

* The Coptic letter ϫ *genga* is a hard g, and not dj; and from this the Cairenes have probably derived their hard pronunciation of the Arabic ج *gim*, or g, which, in Arabia and other places, is always soft. It is, however, supposed that it was originally hard in Arabic, like the Hebrew *gimel*.

† Macrob. Saturn. lib. i. c. 26.

‡ Diodor. i. 26.

Hawk and Jackal-headed Deities.

These three figures of hawk and jackal-headed Deities are common in the tombs of Thebes, but I do not know their office. Two large figures of the hawk-headed Deity, with similar hieroglyphic legends, are conducting, together with the jackal-headed and other Deities, Remeses III. into the presence of the God of the temple, at Medeenet Haboo. These kneeling figures seem to be beating themselves in the manner the Egyptians are said by Herodotus to have done (in honour of Osiris), and as Athenagoras tells us was the custom at all the great festivals celebrated in the temples. They are sometimes represented in the same attitude before the God Atmoo; and from their hieroglyphic legend, we may suppose them to be the Spirits who pervaded the Earth.

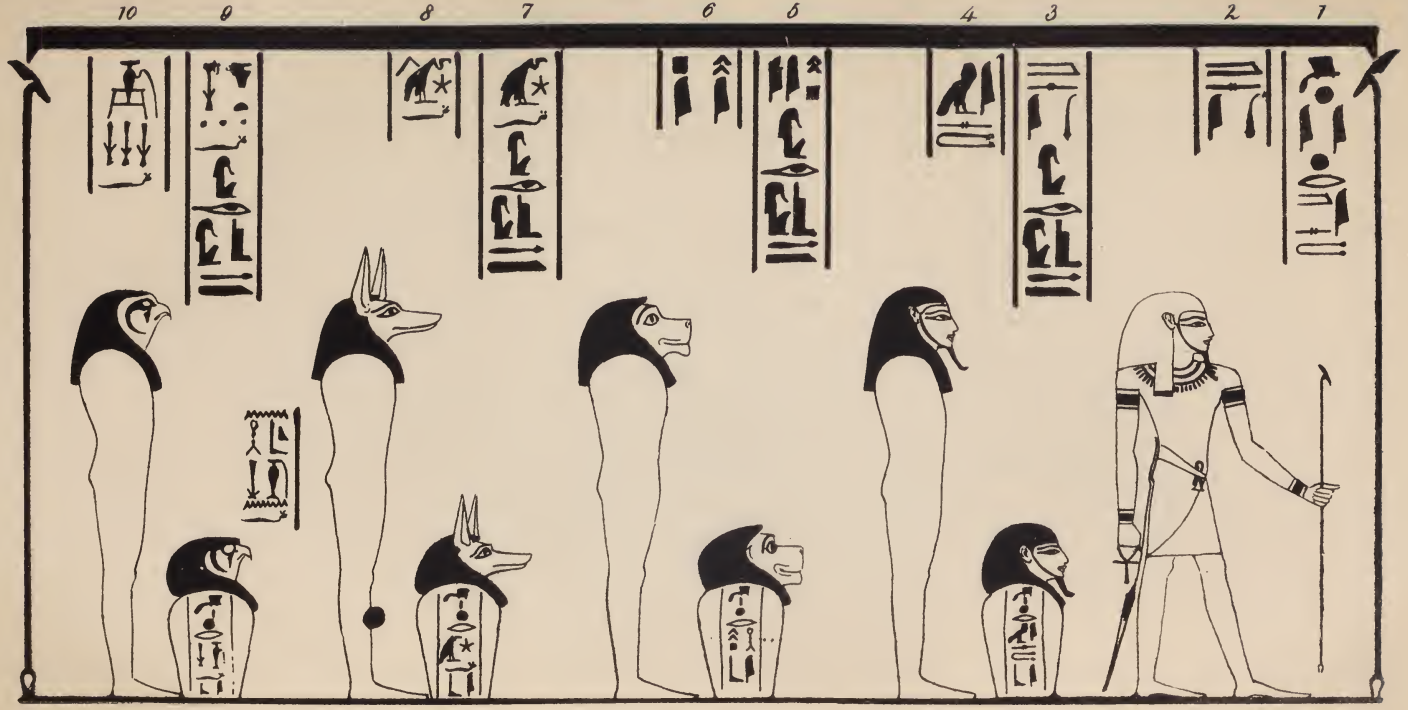
The Four Genii or Gods of Amenti.

These four Genii of the lower regions perform a conspicuous part in the ceremonies of the dead. They are present before Osiris while presiding in judgment, and every individual who passed into a future state was protected by their influence.

When a body was embalmed, the intestines were taken out and divided into several portions, each being dedicated to one of these Deities; and they were either deposited in vases*, which bore their re-

* These vases have been improperly styled canopi.

THE FOUR GENII OF AMENTI.



spective heads, or were returned into the body accompanied by these four figures. Amset, Hapi, Smautf (or Smof), and Kebhnsnof (or Netsonof) were their names. The first had the head of a man*, and was sometimes represented holding the staff and having the form of the other Deities, but only in the tombs; the second had the head of a Cynocephalus ape, the third of a jackal, and the fourth of a hawk; and, though differing from them in form, they cannot fail to call to mind the four beasts of the Revelations.† They were generally in the form of mummies; but they sometimes occur as human figures walking, and even carrying the body of the dead, as in the chamber of Osiris, at Philæ, where they bear the Deity to his tomb, under the form of Sokari.

To Amset were dedicated the stomach and large intestines; to Hapi the small intestines; to Smautf the lungs and heart; and to Kebhnsnof the liver and gall-bladder. This point was long a desideratum; and though it was known that the four vases, placed in the Egyptian tombs with the sarcophagi, each of which bore the head of one of these Genii, contained the intestines of the dead, no one had examined them with sufficient care to ascertain the exact portion in each. To Mr. Pettigrew we are indebted for this interesting fact; and in introducing it I have much pleasure in paying a just tribute to the patience and zeal with which he conducted the examination, and in re-

* I have found one instance of Amset in the form of a woman, on a mummy case in the British Museum.

† Rev. iv. 7.

turning him my thanks for his communication upon the subject.

I have already noticed the assertion of Plutarch, that the Mendesian goat * had the same name as the sacred bull Apis ; and have shown that the only Deities so called were the Memphite bull, the God Nilus, and one of the Genii of Amenti.† Though we may find a difficulty in accounting for such a misconception, it is more probable that this last, which was represented with the head of a Cynocephalus, should have been mistaken for the animal he mentions than the God Nilus. And as he doubtless speaks from a vague report, originating in the ignorance of the Greeks, it is possible that the form of the ape-headed figure, added to the similarity of name, led to his error; which, indeed, is not more inconsistent with truth than Herodotus's belief of the God Pan being represented with the head and legs of a goat.‡ One inference may perhaps be drawn from these erroneous statements, — that the name Apis (Hapi) signifies a "genius" or "emblem;" Apis being the "Genius," or, as Plutarch calls it, "the image of the soul" of Osiris. Hapi-môou may therefore be the Genius of the water, or the Nile; and the Cynocephalus-headed Hapi, the emblem of the terrestrial nature of man. This conjecture, however, I offer, with great diffidence, to the opinion of the learned reader.

When the body of a person of quality was em-

* *Vide suprà*, p. 32. and 56. Plut. de Is. ii. 73.
† *Vide suprà*, p. 56. ‡ Herodot. ii. 46.

balmed, the intestines were deposited in four vases of alabaster, or other costly materials, according to the expense which the friends of the deceased chose to incur. Some were contented with those of cheaper materials, as limestone, painted wood, or pottery; but in all cases the cover of each vase was surmounted by the head of its own peculiar Deity, according to its contents. In embalming the bodies of poorer people, who could not afford this expense, the intestines, when properly cleansed, were returned into the body by the usual incision in the left side, through which they had been extracted; and the figures of the four Genii, generally of wax, or aromatic composition, enveloped in cloth, were introduced into the cavity. This was done with the same view of protecting the parts under their peculiar influence, as when they were deposited in the vases. The aperture was afterwards closed, and covered with a leaden plate, on which they represented the eye (of Osiris?), or sometimes the same four Genii who were thought to preside within. But I shall have occasion to mention this hereafter in describing the funeral rites of the Egyptians, where I shall also notice the error of Porphyry respecting their throwing the intestines into the Nile.

The hieroglyphic legends painted on the exterior of the vases alluded to the Deity whose head they bore, and it is principally from these that their names have been ascertained.

The Goddess Selk is sometimes found accompanying the four Genii, in the paintings of the tombs,

and I have once found an instance of Smautf with a human head.

The name of Amenti, "that subterraneous region whither they imagined the souls of the dead to go after their decease*," signified, according to Plutarch, "the receiver and giver;" in which we may perhaps trace a proof of its being considered a temporary abode. The burial of arms and different objects of use or value with the body may also indicate their belief of a future return to earth, after a certain time, which is said by Herodotus to have been fixed at 3000 years; though Plato gives this period to a philosopher, and 10,000 to an ordinary individual.

The resemblance of the names Amenti, "Hades," and Ement, "the West," is remarkable.† This last was looked upon as the end, as the East was the beginning, of the world. There the Sun was buried in the darkness of night, and there he was supposed, allegorically, to die and pass through another state, previous to his regeneration and reappearance upon earth, after each diurnal revolution. This analogy between them cannot fail to call to mind the similarity of the Hebrew word Ereb, or Gharb עֶרֶב‡, signifying "sunset," or "the West," and the Erebus of Greece.

Clemens§ says that ancient temples were turned towards the West; but this was not the case in Egypt, where the points of the compass do not

* Plut. de Is. s. 29.
† *Vide infrà*, on the Hippopotamus, in Ch. xiv.
‡ The Gharb, "West," of the Arabs. § Clem. Strom. 7.

THE 42 ASSESSORS.

appear at any time to have been points of religion, at least as regards the position of their sacred buildings, no two of which are made to face exactly in the same direction. Nor does his assertion*, that temples were formerly styled tombs, apply to those of the Egyptians.

The Assessors.

The number of the Assessors who attended at the final judgment was forty-two. They frequently occur in funereal rituals, on sarcophagi, tombs, and papyri. I have also found them complete† in the side adytum of a temple at Thebes, which, from the subjects there represented, appears to have been appropriated to funereal purposes. Diodorus‡ speaks of "Osiris and the Assessors seated below him," whose approbation King Osymandyas hoped to obtain after death by his piety, in presenting to the Gods of Egypt such offerings as were peculiarly acceptable to them; and the forty-two judges he mentions§, at the sacred lake of the dead, were a type of those who, in the region of Amenti, pronounced their acquittal or condemnation of the soul, when it sought admittance to the Regions of the Blessed.

These Assessors were similar to the bench of judges who attended at the ordinary tribunals of

* Clem. Orat. Adhort. p. 19.
† Sometimes only a few are given, as 3, 9, and 12.
‡ Diod. i. 49. 92.
§ One reading gives "δυσι πλειω των τεσσαρακοντα," i. 92.

the Egyptians *, and whose president, or arch-judge, corresponded to Osiris. They may perhaps call to mind the four-and-twenty elders mentioned in Revelations †, as the four Genii of Amenti appear to bear some analogy to the four beasts who were present with them before the judgment seat.

The Assessors were represented in a human form with different heads. The first had the head of a hawk, the second of a man, the third of a hare, the fourth of a hippopotamus, the fifth of a man, the sixth of a hawk, the seventh of a fox, the eighth of a man, the ninth of a ram, the tenth of a snake, and the others according to their peculiar character. But, to avoid a tedious detail, I refer the reader to the Plate, from which it will be seen that they varied in different rituals, though the number, when complete, was always the same.

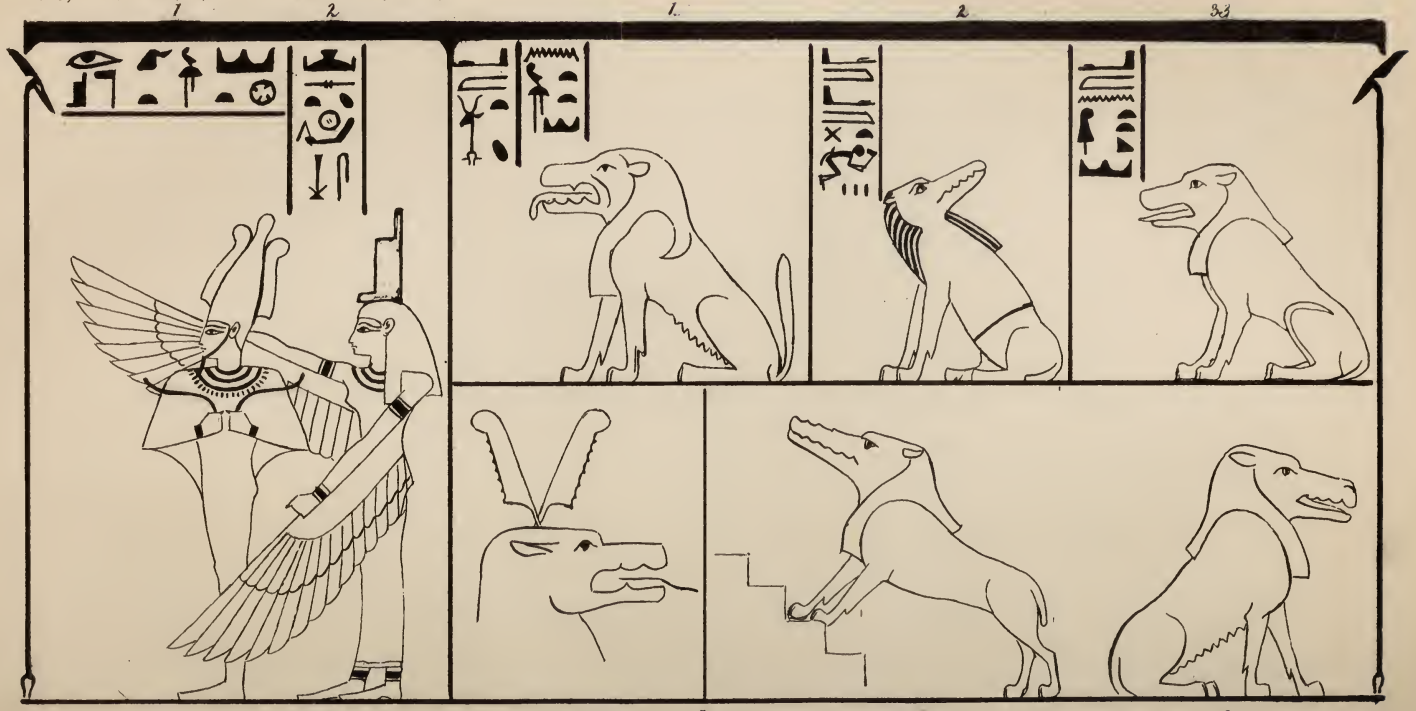
They are supposed to represent the forty-two crimes, from which a virtuous man was expected to be free when judged in a future state, or rather the accusing Spirits, each of whom examined if the deceased was guilty of the peculiar one which it was his province to avenge. They were distinct from the thirty-six Dæmons mentioned by Origen. These presided over the human body, which was divided into the same number of parts, each appropriated to one of them; and they were often invoked to cure the infirmities of the peculiar member immediately under their protection.

* *Vide* Vol. II. p. 24.

† Rev. iv. 4., and xix. 4. &c.

ISIS, THE DEFENDER OF HER BROTHER OSIRIS.

CERBERUS



PART_1.

PART_2.

Cerberus.

This animal is supposed to be the guardian of the Lower Regions, or the accusing Spirit. It is more probably the former, being seated near the entrance to the abode of Osiris, and called Ouom-n̄-Amenti*, "the Devourer of Amenti," and "of the wicked."† It has the form of a hippopotamus, a peculiarly Typhonian animal; sometimes with the head of a fanciful creature, partaking of the hippopotamus and the crocodile; and it is frequently represented as a female.

Seated at the entrance of Amenti, it watches the arrival of those who present themselves for judgment, and turning its hideous head with angry looks, appears to menace the wicked who dare to approach the holy mansion of Osiris. This monster was the prototype of the Greek Cerberus; but the lively imagination of the Greeks improved upon or exaggerated the deformity: its neck was said to bristle with snakes; it was represented with three, or with fifty heads; and Virgil‡ and others describe its rapacity, and the terror it was supposed to cause.

* Plate 63. Part 2. figs. 1. and 3.

† The sign "wicked" is a man killing himself, by beating his own head with a hatchet or club, according to Champollion's ingenious interpretation. *Vide* Plate 63. Part 2. fig. 2.

‡ Virg. Æn. vi. 421.

"Melle soporatam et medicatis frugibus offam
Objicit: ille fame rabidâ tria guttura pandens,
Corripit objectam."

UNCERTAIN DEITIES.

Toses? (Pl. 64. Part 1.)

I now proceed to examine the form or attributes of those Deities whose names are unknown.

The first of these is a Goddess, whose hieroglyphics appear to read Toses. She wears the globe and horns of Athor, and is styled the Daughter of the Sun; but her office is not defined. She is found in the old temples of a Pharaonic age.

The two next figures of this Plate contain the figures of two Deities, who seem, from their hieroglyphic legends, to have the same name, — Toses or Tosos, written with different characters.

Hoh, Hohp? (Pl. 64. Part 2.)

The name of this Deity appears to read Hoh, or Hohp. His form and office are unknown. He occurs in temples of a Pharaonic age, the annexed figure being from Medeenet Haboo at Thebes.

(Pl. 64. Part 3.)

The name of this God is unknown, owing to the imperfect preservation of the hieroglyphics, and the uncertainty respecting the first letter in his legend. I have only met with him in temples of a late date, as at Dendera.

HOH ?
Probably three characters of the GODDESS TOSES.
1
2
1
2
a
b
c
PART_3.
PART_2.
PART_1.

PART_4. PART_3. PART. 2. PART_1.

Fig. 1. Fig. 2.

Smot? a Form of Thoth? (Pl. 65. Part 1.)

This Deity is represented in hieroglyphics by a statue, in Coptic Smot, which should be his name. He has the title "Ruler of the Eight Regions of No," which seems to imply some connection with Thoth; and he bears on his head the disk and crescent given to the Moon.

Ao? (Pl. 65. Part 2.)

The bull-headed Deity appears to have the name Ao; which probably signifies a "bull," since it frequently occurs over oxen, as the word Ehe over cows. I do not, however, suppose him to be connected with the God Ao, previously mentioned.*

Spot? Soptet? (Pl. 65. Part 3.)

Spot, Sopt, or Soptet, appears to be the name of this Deity. His office is uncertain. This figure is from one of the tombs of the Kings at Thebes. His hieroglyphics call to mind those which follow the name of the God Toré†, the *seal* and the *spirits* or *rulers* of the land.‡

(Pl. 65. Part 4.)

This Goddess is represented nursing a child; not as Isis and Athor, but merely holding it on

* *Vide suprà*, p. 15. † *Vide* Plate 25. Part 2. fig. 2.
‡ "Of Phut?" or "the West?" *Vide infrà*, p. 82.

her hand, as though it were entrusted to her charge. Her hieroglyphic consists of a shield crossed by two arrows, which she also bears on her head; but I am ignorant of her name and office. She is, perhaps, the abstract idea of "protection" or "defence."

A Character of Isis, the Defender? (Pl. 66. Part 1.)

The Goddess here represented is probably one of the characters of Isis, as the protecting Deity who averts misfortunes from mankind. Her hieroglyphic legend signifies "defender," or "avenger," and in the first line is the phonetic name of "Isis." She holds the ostrich feather, the emblem of truth and justice, and her position with outspread wings is similar to that of Isis when protecting her husband Osiris.

(Pl. 66. Part 2.)

Of this Deity I have been unable to ascertain the name and office; but from his having an emblem of strength as his hieroglyphic, which he also bears upon his head, he may be one of the forms of Gom, the Egyptian Hercules.

Nehimeou? Nohemao? (Pl. 66. Part 3.)

The name of this Goddess appears to read Nehimeou, Nehimaoee, or Nohemao. She is styled "Mistress of the Eight Regions of the Land, Domina-

NEHIMEOU ?

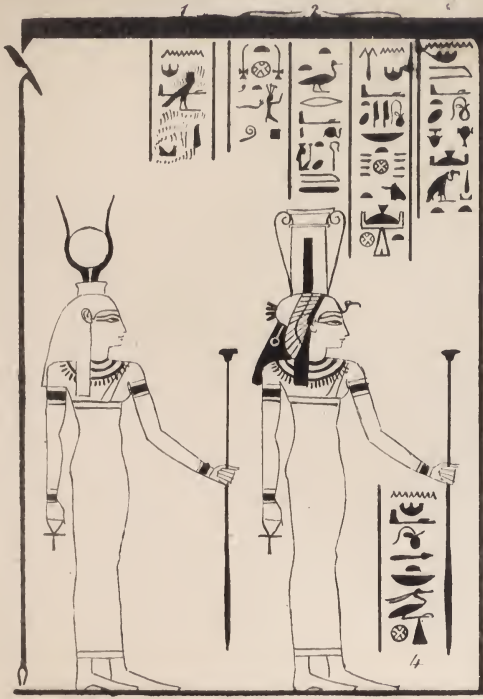


Fig. 1. PART_3. Fig. 2.

PART_2.

A CHARACTER OF ISIS ?

Fig. 1. PART_1. Fig. 2.

PHUT ? MERTE? MILT? MELSOKAR?

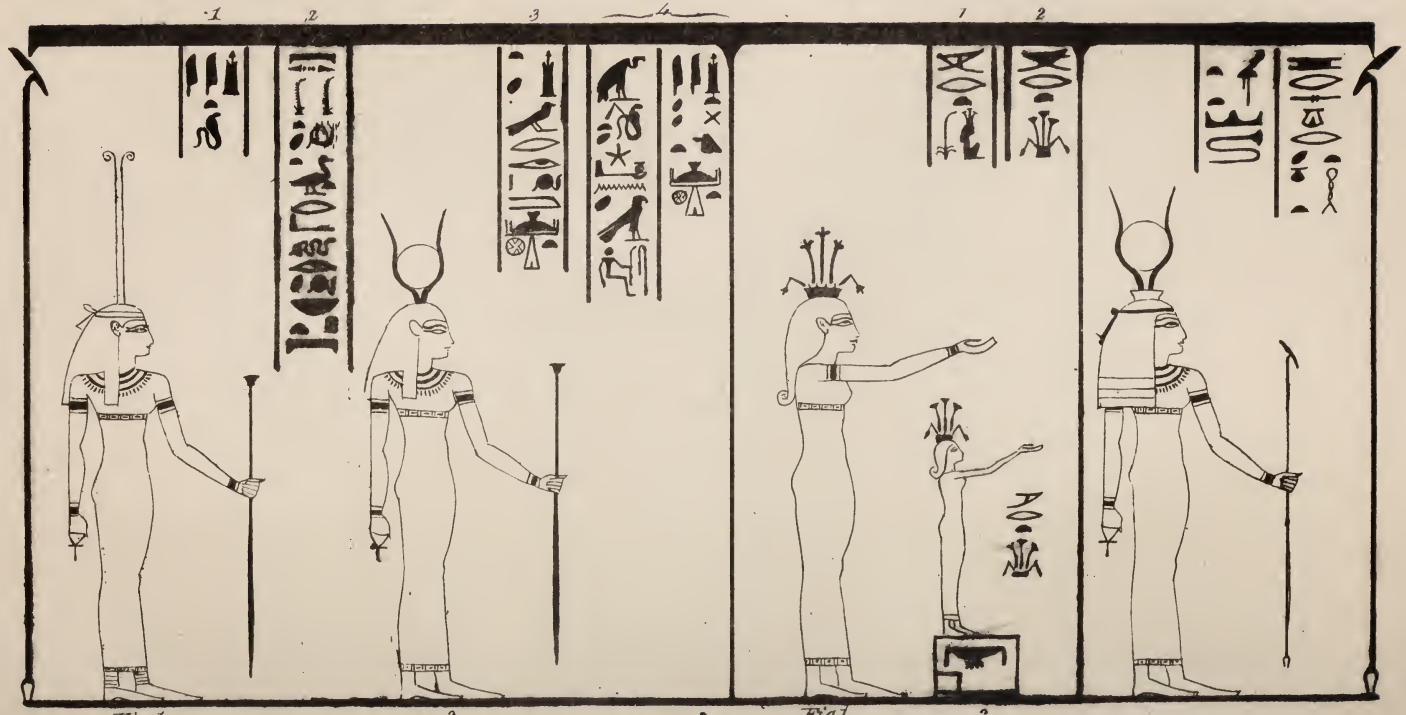


Fig.1. 2. Fig.1. 2.

PART_3. PART_2. PART_1.

trix of Tentyris," from which place her figure and hieroglyphics are copied. She is called "daughter of the Sun." Her head-dress consists of a shrine, from which water plants are sometimes represented to rise, her head being covered by the body and wings of a vulture. In her hand she holds the usual sceptre of the Goddesses. At the quarries of the Troici Lapidis Mons, she occurs as the second member of a triad composed of Thoth, this Goddess, and Horus (or Aroeris). Mention is also made of the Goddess Merte or Milt.

No. 462.

Melsigor, or Mersokar? (Pl. 67. Part 1.)

This Goddess is from one of the tombs of the Kings at Thebes. Her name appears to read Melsigor, or Mersokar, and she is styled Ruler of the West, or of Amenti, "the Lower Regions." She wears the globe and horns of Athor, in common with many other Goddesses; and I have found an instance of her under the form of a winged asp, with the cap of the Lower Country, having the same appearance as the Genius of Lower Egypt*, and opposed in like manner to Eilethyia.

Fig. 1. Mersokar opposed to Eilethyia, fig. 2.

* *Vide suprà*, p. 45.

MERTE? OR MILT? (Pl. 67. Part 2.)

This Goddess is frequently met with in the oldest temples, where she always accompanies the King, when represented running with a vase and the flagellum of Osiris in his hands, amidst various emblems. Her name appears to be Milt, or Merte. In the Lower Regions, she has sometimes the united heads of a lion and crocodile, with the globe of Rê and the two long feathers of Amun; but this figure is of rare occurrence, and I believe only in funeral subjects, among the Genii or minor Deities connected with the dead.

She usually bears on her head a cluster of the northern water plants, upon a cap terminating in a peculiar form at the back; from which it might seem that she was more particularly connected with the Lower Country, those water plants being emblematic of that part of Egypt. Sometimes, however, she has those of Upper Egypt; but the more frequent assumption of the former sufficiently proves that her name was not Marés *, one of the appellations of the Thebaïd.

(Pl. 67. Part 3.)

The name of this Deity is uncertain. I had supposed her to represent Phut, or Libya; but this opinion does not seem to be supported by subsequent observations. She was one of the contemplar Deities of Tentyris; and occurs also at Thebes; but at Esneh her hieroglyphics are totally different, or may, indeed, be of another Goddess, who has assumed her form and attributes.

* Whence the modern Egyptian name *Merées*, or Mereesee, given to the south wind.

PART 1. PART 2. PART 3. PART 4.

(Pl. 68. Part 1.)

The Snake-headed God seems to be related to Horus. His figure seldom occurs. This is from Dendera. I have seen some bronzes of the same God; one of which is in the possession of Miss Rogers, and apparently not of late date.

A Character of Osiris? (Pl. 68. Part 2.)

This Deity is probably one of the characters of Osiris. His name is sometimes followed by the emblem of Stability, sometimes by that of Goodness, — both belonging to Osiris, whose head-dress he wears. I have only met with him at Philæ, and Dendoor, in sculptures of a Ptolemaïc or Roman period.

(Pl. 68. Part 3.)

This figure has no hieroglyphics over it. It may perhaps be one of the forms of Amun-re, being found at Thebes.

Re-to? Ritho. (Pl. 68. Part 4.)

The name of this Goddess is composed of "Re," "the Sun," and "To," "the World." She is called "Chief of the Gods," and occurs in the oldest temples, wearing the globe and horns of Athor. At Tuot (Tuphium) and Hermonthis, she is the second member of the triad, of which Mandoo is the principal Divinity.

Ranpo, Raspo? or Ratpo? God of War.

The name of this God appears to be Ranpo: his form is very peculiar, and from his attributes he

claims the title of God of War. He is sometimes represented with a spear in his hand; sometimes bearing in his left hand a spear and shield, while with the other he wields a battle-axe, as if in the act of striking: a quiver full of arrows being suspended at his back.* He wears the helmet or crown of the Upper Country, in front of which projects, in lieu of the usual asp, the head of an oryx, a gazelle, or a goat. He sometimes occurs with a Goddess, who, standing on a lion, or on two crocodiles, holds out towards him two emblems resembling snakes with one hand, and with the other a bundle of lotus flowers, apparently as an offering to the God Khem.† Connected with this group are figures in the act of fighting, which would imply that the subject was emblematic of war.

It may reasonably be supposed that the Egyptian Mars did not hold a very high rank in their Pantheon. His character was not connected with the operations of the Deity; nor did a God of War present any abstract notion of a divine attribute, unless it were as the avenging power. This, indeed, appears, as already stated, to have been represented by Mandoo‡, — in which character he probably answered to the Mars Ultor of Rome, and to the Αρης mentioned by Hermapion in his inscription translated from the Obelisk of Remeses. Ranpo occurs on tablets, but not in any of the temples of Egypt.

* *Vide* Plate 69. fig. 1.
† Plate 69. fig. 3. See the subject in the British Museum.
‡ *Vide suprà*, p. 34.

RANPO, THE GOD OF WAR .

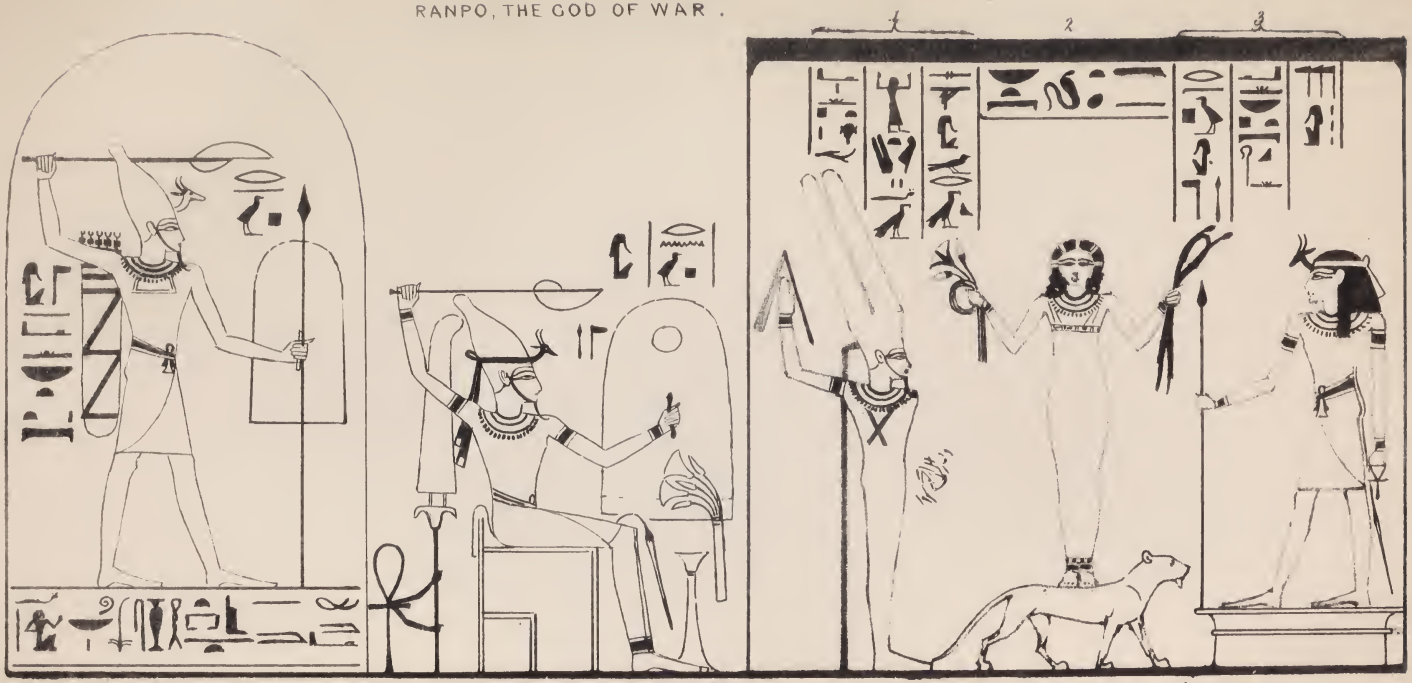


Fig. 1. *Fig. 2.* *Fig. 4* *Fig. 3*

MAKT

ANTA? GODDESS OF WAR

PART 4 PART 3. PART 2. PART 1

GODDESS OF WAR, BELLONA? (Pl. 70. Part 1.)

The first figure in this Plate appears to be the Goddess of War. She is seldom found, and I have not met with her in any temple.

(Pl. 70. Part 2.)

The Deity of Part 2. is from a stone tablet of the time of the 2d Osirtasen, found at the temple of Wady Gasoos, in the Desert, near Kossayr. He may be a form of Amun.

(Pl. 70. Part 3.)

The third figure may be a mode of representing the Dog-star, Sothis, and a character of Isis.

(Pl. 70. Part 4.)

The fourth has the name Mak, or Makte, which might seem to indicate the Genius of War; but her peaceable occupation of presenting two vases ill accords with that character; and we have already seen that other Deities possess the undisputed post of Mars and Bellona. Her office is therefore unknown.

LEONTOCEPHALUS. (Pl. 71.)

The Lion-headed God is seldom met with in the Egyptian sculptures; and never, I believe, in temples of a very early epoch. If, therefore, he be Gom, or Sem, the Egyptian Hercules, he is probably a form introduced at a late period, or the God of Physical Strength.

The first figure in this Plate is from the temple of Dendera, which is of Ptolemaïc and Roman date; the second is from Dabód*, where he accompanies the God Amun, to whom a Cæsar is making offerings. He has a lion as his hieroglyphic.

The third has not a lion's head, but that animal is introduced as a demonstrative sign after his hieroglyphic name, which appears to read Moui, signifying "Lion." The fourth has also a lion as the demonstrative sign, and may be the same as the last Deity. They are of late time; and being copied from monuments imperfectly preserved, the legends are uncertain.

The last is a Goddess with a lion's head, whose name appears to read Rita or Erta; but I am ignorant of her character and office. She may, perhaps, be a form of Bubastis, or of Buto.

Goddess of the Eye. (Pl. 72. Part 1.)

The name of this Goddess is uncertain. She has an eye upon her head; and she sometimes stands in an attitude of prayer, before other Deities. She occurs in temples of a Roman and Ptolemaïc date, as at Edfoo. Though her office is unknown, she may have been a Deity of some importance, and probably a character of Buto, or one of the great Goddesses of the Pantheon. The eye she bears on her head is the same† which enters into the name of Egypt, and holds a distinguished post in the ceremonies of the dead. It is frequently found in

* Plate 71. Part 2.

† *Vide suprà*, p. 48. 73., and Plate 83, 84.

MOUI?

PART_5. PART_4 PART_3. PART_2. PART_1.

Fig. 1 PART 5 Fig. 2 PART 4 PART 3. PART 2 PART 1

the tombs, made of stone or blue pottery; and is painted on sarcophagi, boats, and fancy ornaments.

Totouon? (Pl. 72. Part 2.)

This Deity is from the temple of Samneh, at the third Cataract of the Nile, of the early time of the second Osirtasen. His name may signify the "opener of the hand."

Nêboo, Nêboou. (Pl. 72. Part 3.)

The name of this Goddess appears to be Nêbou. She is one of the contemplar Deities of Esneh or Latopolis, and the second member of the triad worshipped there, which consisted of Neph, this Goddess, and their son Haké. She is a form of Neith, the Egyptian Minerva, like the Lion-headed Goddess Menhai already mentioned.*

(Pl. 72. Part 4.)

The name and character of the God in Part 4. of this Plate are uncertain. He is of late date; and though he has the title "Great God" following his name, he does not appear to hold a very important office in the Pantheon, — unless, indeed, he be a character of some one of the principal Deities.

The two Gods in Part 5. are forms of the youthful Deity Ehôou, the son of Athor, and the third member of the triad of Dendera, who has been already described.†

Hippopotamus-headed God.

There is a God with the head of a hippopotamus, who may be one of the characters of the Egyptian

* *Suprà*, p. 40.

† *Vide suprà*, Vol. I. (2d Series) p. 409.

Mars, the animal itself being worshipped at Papremis, the city of that Deity.* I have only found him so represented in small pottery figures, but never in the sculptures; though the Hippopotamus-headed Goddess occurs on monuments of early date.† The connection, indeed, of the God Mars and this Typhonian animal is remarkable.

Heron, Antæus, Perseus, Busiris, Thueris, Canopus.

The first of these I have supposed to correspond to Atmoo, and the second to Ombte, but of Perseus I have not yet been able to form any conjecture. Nor do I know if Busiris is a character of Osiris, or a separate Deity. Of the form of Thueris, the concubine of Typho, of Canopus, and of his supposed wife Menuthis (or Eumenuth), worshipped in a town of the same name‡, I am also ignorant; as well as of the two Deities of Winter and Summer, whose statutes are said, by Herodotus §, to have been erected by Rhampsinitus.

Genii of the Lower Regions.

I have described the form and general character of the principal Deities, who compose the Pantheon of Egypt. Those minor Divinities, who held various offices in the regions of the dead, I have not introduced; their attributes and functions being as yet imperfectly ascertained, or altogether

* *Vide* Herodot. ii. 59. 63. and 71.
† *Vide suprà*, Vol. I. (2d Series) p. 429.
‡ *Vide* Jablonski, v. 4. p. 153. § Herodot. ii. 121.

unknown ; and many were only inferior emanations of some of those already described. Others were Genii or Demons ; and some were of that class of beings* who were thought to people every part of the universe, and to be present unseen amongst mankind, sometimes influencing their actions, and sometimes themselves acting in obedience to their commands.

They were mostly represented under a human form, with the heads of different quadrupeds, birds, reptiles, or fishes ; among which may be mentioned the cat, lion†, ape, fox, cow, ram, hare, hawk, duck, crane, crocodile, tortoise (generally the entire animal, in the place of a head), and the *garmóot*‡ fish. Some were figured as mere emblems ; and one even assumed the form of the usual sceptre of the Gods.

In concluding this imperfect notice of the Egyptian Deities, I must observe, that whatever opinion I have ventured to express, is offered with great diffidence, owing to the intricacy of the question, the imperfect information to be obtained from the monuments, and the doubtful authority of Greek writers. I have therefore given little more than the forms of the Gods, and their principal characters whenever they could be ascertained ; and I conclude in the words of Seneca§, applied to an observation of Aristotle,—" Egregie Aristoteles ait, numquam nos verecundiores esse debere, quam cum de Diis agitur."

* *Vide suprà*, Vol. I. (2d Series) p. 112. 217. 221, 222.
† *Vide infrà*, p. 215.
‡ Silurus Carmuth, or Heterobranchus bi-dorsalis.
§ Senec. Nat. Quæst. vii. 30.

VIGNETTE N. View of the modern town of Manfaloót, showing the height of the banks of the Nile in summer. In the mountain range, opposite Manfaloót, are the large crocodile mummy caves of Maábdeh.

CHAP. XIV.

The Sacred Animals.

I NEXT proceed to mention the sacred animals.

Of these, many different grades existed. Some were looked upon as Deities, others were merely emblems of the Gods. The worship of some was general throughout Egypt, that of others was confined to particular districts; and the same animal which received Divine honours in one part of the country, was often execrated and held in abhorrence in another. In one city a sacred fish was venerated, in another it was served up among the delicacies of the table; and many serious quarrels ensued between whole towns and provinces, owing

to the circumstance of a sacred animal having been killed, either from accident or design, by the inhabitants of a neighbouring district, where its worship was not acknowledged. *

It is, however, very improbable that such lawless disputes took place, in the early periods of Egyptian history, during the reigns of the Pharaohs; when a vigorous government had the power of maintaining order, and when a wise priesthood watched equally over the interests of all. No opinion indeed is more liable to error, than one which judges the customs and character of the Egyptians, from the degraded state of the country under the rule of the Ptolemies and Cæsars. For, as De Pauw † justly observes, there is no more reason to believe such excesses were perpetrated at that period, than to expect the modern towns of Europe to make war on each other, in order to maintain the pre-eminence of their saints and patrons.

Herodotus ‡ says, "They are obliged by law to feed the sacred animals, and certain persons of both sexes are appointed to take care of each kind. The employment is an honourable one, and descends from father to son." And "so far," observes Diodorus §, "are they from declining, or feeling ashamed, openly to fulfil this office, that they pride

* Juv. Sat. xv. 36.—

"Numina vicinorum
Odit uterque locus; cum solos dicit habendos
Esse Deos quos ipse colit." *Vide suprà*, Vol. I. (2d Series) p. 159.

† De Pauw, Rech. sur les Eg. et Chin. i. 145.

‡ Herodot. ii. 65.

§ Diodor. i. 83.

themselves upon it; going in procession through the towns and country, with the distinguishing mark of their occupation, as if they were partakers of the highest honours of the Gods. And being known by a peculiar emblem belonging to each, the people perceive, on their approach, of what animal they have the care, and show them respect by bowing to the ground, and by other marks of honour."

"When parents, living in towns, perform vows for the recovery of their children's health*, they offer prayers to the Deity to whom the animal is sacred, and then shaving a portion, or half, or the whole, of the child's head, they put the hair into one scale of the balance and money into the other, until the latter outweighs the former; they then give it to the person who takes care of the animal, to buy fish (or other food)."

It was not, however, on accidental bounty that the nourishment of these creatures depended. The value of a whole head of child's hair, even when they paid its weight in gold, or any other gift, depending upon accidental vows (frequently performed after a long interval), would be a precarious means of support for the unremitting appetite of the Divine beasts; it was, therefore, wisely managed, that a fixed revenue should be provided for the purpose; and each had a piece of land belonging to it, the produce of which was sold for its maintenance, and sufficed for the payment of the curators.†

* Herodot. and Diodor. loc. cit.

† Diodor. i. 83.

The custom of bearing the emblems of the different sacred creatures, to whose service they were devoted, may still be traced in the banners borne by the guardians of the Shekhs' tombs, who travel throughout Egypt in quest of charitable donations *; and, though seldom differing from, or inferior to, each other, in the discordant and deafening noise of drums and clamorous instruments, they are as readily distinguished by the peculiar emblems of the Saint to whose service they belong. But the duty is not wholly gratuitous; being performed partly from a prospect of rewards in Paradise, and partly from the love of the tangible benefits they obtain on earth, by means of his useful name. Vows are also made, as in former times, by the credulous and the devout, for the recovery of health, or the accomplishment of a wish; but the accuracy of the balance is no longer required, to regulate the extent of the donor's piety, or to adjust the quantity of his gratitude to the nice precision of a hair.

The expense incurred by the curators, for the maintenance of the sacred animals, was immense. Not only were necessary provisions procured for them, but imaginary luxuries, which they could neither understand nor enjoy. They were treated with the same respect as human beings; warm baths were prepared for them; they were anointed with the choicest unguents, and perfumed with the most fragrant odours. Rich carpets† and orna-

* *Vide* Vol. III. (1st Series) p. 394.

† Carpets are frequently mentioned by ancient writers, as I have already had occasion to observe. *Vide* also Theocrit. Id. xv. 125.

mental furniture were provided for them, and every care was taken to consult their natural habits. Females of their own species were kept for them, and fed with the utmost delicacy and expense; those only being selected, which were remarkable for their beauty. When any died, the grief of the people could only be equalled by that felt at the loss of a child; and in so sumptuous a manner were their funeral rites performed, that they frequently cost more than the curators had the means of paying.* The same respect was extended to those which died in foreign countries; and when engaged in distant wars, they did not neglect "the cats and hawks, or leave them behind, but, even when it was difficult to obtain the means of transport, they were brought to Egypt," that they might be deposited in holy ground.

Geese were kept for some of the sacred animals. Meat was cut into pieces and thrown to the hawks, who were invited by well-known cries to their repast; cats and ichneumons were fed on bread soaked in milk, and with certain kinds of fish caught on purpose for them; and every animal was provided with food suited to its habits.† Whenever any one of them died, it was wrapped up in linen, and carried to the embalmers, attended by a procession of persons of both sexes, beating their breasts in token of grief. The body was then prepared with oil of cedar, and such aromatic sub-

* Diodor. i. 84. and *suprà*, Vol. I. (2d Series) p. 353.
† Diodor. loc. cit.

tances as tended to preserve it, and was deposited in a sacred tomb.

The respect paid to the sacred animals was not confined to the outward ceremony of their funeral, nor to the external marks of grief the mourners voluntarily imposed upon themselves, by shaving their eye-brows on the death of a cat, and their whole body for the loss of a dog; all the provisions, which happened to be in the house at the time, were looked upon as unlawful food, and were forbidden to be applied to any use.* And so remarkable was the feeling of veneration in which they were held by the Egyptians, that, in time of severe famine, when hunger compelled them to eat human flesh, no one was ever known to touch the meat of any of them, even on the plea of preserving life. To destroy one voluntarily, subjected the offender to the penalty of death: but if any person even unintentionally killed an ibis or a cat†, it infallibly cost him his life; the multitude immediately collecting, and tearing him in pieces, often without any form of trial. For fear of such a calamity, if any person found one of those animals dead, he stood at a distance, and, calling out with a loud voice, made every demonstration of grief, and protested that it was found lifeless.

"This superstitious regard to the sacred animals," observes Diodorus, "is thoroughly rooted in their minds, and every Egyptian has his passions strongly bent upon their honour. For at the time when Ptolemy had not yet been called a King by the Romans, and the people were using every possible

* Diodor. i. 84. † Diodor. i. 83.

effort to flatter the Italians, who visited the country as strangers, and studious to avoid every thing that could excite disputes, or lead to war, a Roman having killed a cat, and a crowd being collected about his residence, neither the magistrates who were sent by the King to appease their rage, nor the general terror of the Roman name, were able to save the offender from vengeance, although he had done it unintentionally. And this we relate, not from the testimony of others, but from what we ourselves had an opportunity of seeing during our journey in Egypt." "Never," says Cicero*, "did any one hear of a crocodile†, an ibis, or a cat having been killed by an Egyptian." "Rather would they submit to suffer death than destroy an ibis, an asp, a cat, or a crocodile; and if any one accidentally injured one of those animals, he would object to no kind of punishment."‡

I have stated the reasons assigned by Diodorus for the worship of sacred animals, and have noticed the ridicule with which the Greeks delighted to treat this strange custom of the Egyptians.§ We are not, indeed, surprised that it should have struck any people as absurd and inconsistent; and the Hebrew legislator felt the necessity of preventing the Jews from falling into this, the most gross practice of which idolatry was guilty. The

* Cic. de Nat. Deor. i. 29.

† Cicero would have been more correct in substituting a *hawk*, or a *cynocephalus*, for a *crocodile*, which last was not sacred throughout Egypt. *Vide infrà*, p. 99. and 234.

‡ Cic. Tusc. Disput. v. 27.

§ *Infrà*, p. 104.; and *suprà*, Vol. I. (2d Series) p. 158. *et seq.*

worship of the golden calf, a representation of the Mnevis of Heliopolis, was a proof how their minds had become imbued with the superstitions they had beheld in Egypt, which the "mixed multitude had practised there:" and it frequently happened that the Egyptians were more attached to such emblems than to the Gods themselves. This was the natural result of idolatrous feelings, which have in all times forgotten the Deity in a blind respect paid to the type that chanced to represent him.

"In Egyptian temples," says Clemens*, "the porticos, vestibules, and groves, are constructed with great splendour; the halls are adorned with numerous columns; the walls are perfectly splendid with rare stones, and brilliancy of colour; the sanctuary† shines with gold, silver, and amber, and with a variety of glittering stones from India, or Æthiopia, and the adytum is hung with curtains of gold tissue. If you enter the circuit of the holy place, and hastening to behold what is most worthy of your search, you seek the statue of the Deity, one of the priests who perform the rites there steps forward to introduce you to the object of his worship, looking upwards with a grave and reverent face, as he chants the Pæan hymn in his native tongue. But no sooner does he draw aside a portion of the veil, as if to show a God, than you find ample reason for smiling at the mysterious Deity. For the God you sought is not there; but a cat, or a crocodile, or a native serpent, or some

* Clem. Alex. Pædagog. iii. c. 2.

† The body of the temple, or ædes, whither the profane did not penetrate, the adytum being the most holy part of the ædes.

such animal, which is more suited to a cave than a temple; and you behold an Egyptian God in a beast* lying before you on a purple carpet." The same idea is conveyed in these two lines of Juvenal†, —

> "Illic cæruleos, hic piscem fluminis, illic
> Oppida tota canem venerantur, nemo Dianam.'"

It sometimes happened that, like the Gods of Rome, or the Saints of modern Italy, the sacred animals fell into disgrace, in consequence of the wishes of their votaries not having been complied with; and this supposed neglect was resented with the same feelings, which subject the image of a Saint to the bastinado, or to the ignominy of having a string tied round its neck, and being thrown into a well. Plutarch‡ tells us, that whenever any great drought, or pestilential disease, or other extraordinary calamity, happened, it was customary for the Egyptian priests to select some of the sacred animals, and having conducted them with all silence and secresy to a dark place, to terrify them with threats, and afterwards, if the disorder still continued, to devote them to death." And Porphyry relates, that they were in the habit of using threats, not only to the sacred animals, but even to the Gods themselves, — "declaring that, unless they did what they desired, or if they acted contrary to their wishes, they would 'disclose the mysteries of Isis,' 'divulge the secrets hidden in the abyss,' 'stop the Baris (the sacred boat),' or 'scatter before Typho the members of Osiris.'"

* In the inner or minor sanctuary of the great temple of Karnak, is the statue of a colossal hawk on a pedestal, though the temple was dedicated to Amun and not to Ré.

† Juv. Sat. xv. 7.

‡ Plut. de Is. s. 73.

The above mentioned ceremony, adds Plutarch, of putting those animals to death, "being performed in secret, and at no fixed season of the year, but as occasion requires, is wholly unknown to the generality of the people, except at the time they celebrate the funeral of some particular species; when openly, and in sight of all, they throw them into the grave, to be buried alive with those whose obsequies they are performing. They imagine that by this means they shall vex Typho, and cut off the pleasure they suppose he enjoys from the sad event before them." "But the animals, at whose funeral the above-mentioned rite is practised, are such as are honoured and worshipped by the whole nation, as the Ibis, the Hawk, the Cynocephalus, and the Apis;" and the selection of the others depended, of course, upon the character of the Gods, and of the peculiar emblems, worshipped in the place where those ceremonies took place.

Peculiar sepulchres were frequently set apart for certain species, and animals of different kinds were not generally buried in the same place. But in large populous places, the mummies of oxen, sheep, dogs, cats, serpents, and fishes were deposited in the same common repository; though the more usual custom was to bury one or more of each species in a tomb, exclusively appropriated to them: which was usually a small square cavity hewn in the rock, and sometimes of considerable dimensions.

The promiscuous admission of different animals

into one sepulchre may have been from their enjoying less consideration there, than in other towns where their worship prevailed. For even those which were held sacred throughout the country, were not equally esteemed in every place; and the exclusive privileges they enjoyed in one town, might have been denied in another, without depriving them of the title they claimed to the name of Sacred Animals. At Thebes, however, Sig^{r}. Passalacqua discovered birds, rats, shrewmice, toads, snakes, Scarabæi, and flies, embalmed and deposited in the same tomb; and I have seen one there, in which were found the mummies of cats, snakes, and cows. But in the same cemetery, I observed a sepúlchre appropriated solely to cats, another to hawks, and another to fish.

Some were buried in the district where they died; others were transported to the nome or city where they were particularly sacred, — except, perhaps, when the place in which they had been kept, paid them similar honours. For it is not to be supposed that the city of Thebes would willingly suffer the embalmed bodies of the Ibis it had fed, and highly venerated, to be transported to Hermopolis; though this last was the place more peculiarly appointed to the worship of that bird, and of Thoth, the Deity to whom it was sacred. Indeed, the fact of our finding the embalmed bodies of the Ibis, both at Thebes, Memphis, and other places, sufficiently establishes this conjecture; and shows, that the animals removed to the patron city were only taken from places where

their worship was not particularly regarded, and probably only from towns or villages in the vicinity. And when Herodotus* says, "They carry the cats which die, to certain holy places, where they are embalmed, and thence removed to Bubastis," we may infer that the historian only alludes to those, that died in places where the cat and the Goddess Bubastis did not enjoy any conspicuous share of the honours of the sanctuary. The same applies to his observations respecting other sacred animals of Egypt, as "the shrewmouse, the hawk, and the Ibis," though he says "the two former† were transported to the city of Buto, and the latter to Hermopolis."

The fact of the sacred animals having been embalmed and buried in the tombs at Thebes, shows that Plutarch‡ is wrong in stating, that the inhabitants of the Thebaïd were exempt from the taxes levied throughout the country, for the maintenance of the sacred animals; and we can only explain this by supposing the Thebans to have had the privilege of providing *separately* for the animals they kept, without contributing to the *common fund* levied for that purpose on the rest of the Egyptians.

"Dogs were buried in their own town, being deposited in sacred coffins;" and "bears (which" Herodotus states to have been "*rare*§ in Egypt), and wolves, were interred in the place where they were found dead."

* Herodot. ii. 67.

† This must be an error: the hawk being sacred to Ré, not to Buto.

‡ Plut. de Is. s. 21.

§ *Vide* Vol. III. p. 26.

The same author* says, "When a bull or a heifer dies, the latter is thrown into the river, and the former buried in the suburbs, with one or both of its horns above the ground, to mark the spot. Here the body remains till it is decomposed, and a boat despatched from the Isle of Prosopitis comes round to each town, at a particular period. This Prosopitis is an island in the Delta, nine *schœnes* in circumference, containing several towns, — one of which, called Atarbechis, sends the boats destined to collect the bones, and employs several persons to go from town to town, to exhumate them, and take them to the particular spot, where they are buried. They inter in like manner all other cattle that die;" but it may be doubted, if the Egyptians defiled their sacred stream, by throwing into it the body of any animal that had been found dead, unless it were in those places where the crocodiles were fed. The discovery of the bodies of cows or heifers embalmed and buried in the tombs, disproves this statement; and the remark above made, respecting the interment of animals in the place where they died, applies equally to bulls, whose embalmed bodies are discovered in the sepulchres of Thebes and other places.

The law which obliged them to bury the bodies of animals when found dead in the field, or elsewhere, owed its origin to a wise sanatory precaution; and the respect paid to certain birds

* Herodot. ii. 41.

arose from their great utility in removing those impurities, which, in a climate like Egypt, necessarily arose from the decomposition of animal substances exposed to a burning sun. The same consideration induces the modern Egyptians to abstain from molesting the Vultur percnopterus*, the kite, and others of the falcon tribe.

The mode of preserving and interring different animals depended on circumstances. Those which were sacred, were embalmed with great care, and at a considerable expense; particular tombs were set apart for them; and funeral ceremonies were performed, according to the consideration they enjoyed in the temples of the town where they died. Some idea may be formed of the enormous sums occasionally expended on those occasions, from the statements of Diodorus†, who affirms, that the guardians of the sacred animals, in his time, laid out no less than 100 talents at a single funeral; and when Apis died, in the reign of Ptolemy Lagus, the curator spent the whole of the money collected for the purpose, and borrowed from the King 50 talents in addition, to defray the expenses of its burial.

Many and various theories have been suggested to account for the origin of animal worship in Egypt; which, according to Manetho‡, was introduced in the reign of the second King of the

* The Rokham, or Rakham; called also "Pharaoh's hen," or "the scavenger of the Nile."

† Diodor. i. 84.

‡ *Vide* Vol. I. p. 26.

2d Dynasty. "It is difficult," says Diodorus*, "to ascertain their motive for so singular a custom. The priests, indeed, assign a peculiar and hidden reason for it; but three others are commonly reported amongst the people. The first of these, altogether fabulous, and in character with the simplicity of primitive notions, is, that the Gods, in the early ages of the world, being in fear of the numbers and wickedness of mankind, assumed the form of animals, in order to avoid their cruelty and oppression. And having at length obtained the dominion of the world, they decreed, as a reward to those animals by whom they had been saved, that mankind should ever after respect and nourish them while alive, and perform funeral honours to them at their decease.

"The second is, that the ancient inhabitants of Egypt, having suffered several signal defeats from their neighbours, in consequence of the confusion and want of discipline in their army, devised the plan of carrying standards, and for this purpose selected the figures of animals. These, being placed upon a spear, and raised to a sufficient height, served as a rallying point for the soldiers, and enabled them to keep their ranks in the confusion of battle. And by this means having obtained the victory over their enemies, they attributed their success to the animals whose figures they bore, and out of gratitude abstained from killing any of the same species, — treating them afterwards with religious veneration.

* Diodor. i. 86.

"The third reason is, gratitude for the benefits conferred by them on mankind. For the cow not only ploughs the land itself, but produces those which perform the same useful office; sheep bring forth lambs twice (in the year*), and from their wool are made clothes and ornamental furniture, while their milk is an article of food, both itself, and the cheese made from it. The dog is required both for the chace, and as a guard†. . . . . the cat is a protection against the approach of the venomous asp, and other reptiles; and the ichneumon is useful in destroying the eggs of the crocodile, which would otherwise multiply so much as to render the river unapproachable. The ichneumon even wars with that animal itself, and overcomes it, by a wonderful stratagem. Having enveloped itself in mud, it watches its opportunity, while the crocodile sleeps with its mouth open on the shore, and then adroitly glides through its mouth into its stomach, and eating its way out, escapes unhurt, at the same time that it kills its enemy. The hawk is worshipped, because it destroys scorpions, horned snakes, and noxious creatures which endanger human life: though some suppose the reason to be from its being the bird selected by augurs for predicting future events."

These remarks agree with an observation of Cicero, "that the Egyptians only hold those animals sacred, which are of use to man, as the

* Conf. also, Diodor. i. 36. This is the case at the present day.

† "Therefore," he adds, "they represent Anubis with a dog's head." I have elsewhere noticed this error, in speaking of the dog. *Vide* also *supra*, Vol. I. (2d series) p. 440.

Ibis, from its being the destroyer of serpents; and much might be added respecting the utility of the ichneumon, the crocodile, and the cat."

"Goats, bulls, wolves, and others," continues Diodorus, "are reported to have been venerated for similar motives." The historian then proceeds to give other reasons, one of which, though highly improbable, deserves to be mentioned, — "that in the early period of the Egyptian monarchy, the people being prone to rebellion against the Government, one of the Kings devised this method of sowing the seeds of discord among them, and preventing their union. He divided the country into several parts, to each of which he assigned a peculiar animal, — establishing its worship there, and forbidding it to be eaten. By which means, the same animal that was adored in one place, being regarded with no respect, and even despised, in another, all community of feeling was destroyed, and the animosity arising between neighbouring provinces, prevented their uniting against their rulers."

The historian also refers, in another place*, to the supposed sojourn of the Gods on earth; when, in their visits to different places, they assumed the form of various animals; "a notion, which," he adds, "the poet having learnt during his stay in Egypt, introduced into his verses, —

"Και τε θεοι ξεινοισιν εοικοτες αλλοδαποισι,
Παντοιοι τελεθοντες επιστρωφωσι ποληας,
Ανθρωπων ὑβριν τε και ευνομιην εσορωντες."

Plutarch, in mentioning the same subject, says†,

* Diodor. i. 12. † Plut. de Is. s. 72.

"That the Gods, through a dread of Typho, metamorphosed themselves into animals, lying concealed in the bodies of Ibises, dogs, and hawks, is more extravagant than the most fanciful tales of fable. It is equally incredible, that the souls of those, who survive their bodies, should return to life again only through such animals. Of those, therefore, who wish to assign a political reason for their worship, some assert, that Osiris, having divided his army into several divisions, assigned to each a separate standard, distinguished by a particular animal, which afterwards became sacred, and was worshipped by the troops to whom it had been given. Others maintain, that it was in consequence of some of the later Kings, who wished to strike terror into their enemies, having decked themselves with gold and silver figures of those animals. Others, again, attribute it to the artifice of a crafty prince, who, perceiving the Egyptians to be of a volatile disposition, always inclined to change and novelty, and, from their numbers, invincible as long as they were guided by wise counsels and acted in concert, devised this sort of superstition, whilst they were yet dispersed up and down in their several habitations, as a means of propagating discord amongst them. For, amongst the different species of animals he enjoined them to worship, many bore a natural antipathy to each other, and some were eaten in one part of the country, and some in another. He therefore foresaw that, as each party would defend its own favourite animals, and resent whatever injuries they suffered,

this must imperceptibly engender a hostile feeling amongst them, and prevent their plotting against the government." These were, of course, merely the fanciful notions of the uninstructed, as Diodorus justly observes.

Many of the animals were worshipped, not from a particular respect paid to them, nor on account of any qualities they possessed, but solely because they had been chosen as emblems of certain Deities; and their selection for this purpose is a separate and independent question. That the reasons for it were often as capricious and ridiculous, as those stated by the historian, is very probable; and what could be more arbitrary than the adoption of the Ibis to represent the God Thoth, or the spotted Cow to be the emblem of Athor? For, if they looked upon the Ibis with a feeling of gratitude on account of its utility in destroying serpents, the reason for its being chosen as the peculiar type of the Egyptian Hermes could not originate there; nor does a Cow, however useful to mankind, appear to be a suitable representative of the Goddess Venus.

It is, therefore, evident, that neither the benefits derived by man from the habits of certain animals, nor the reputed reasons for their peculiar choice as emblems of the Gods, were sufficient to account for the reverence paid to many of those they held sacred. Some, no doubt, may have been indebted to the first mentioned cause; and, however little connection appears to subsist between those animals and the Gods of whom they were the types,

we may believe that the ox, cow, sheep, dog, cat, vulture, hawk, Ibis, and some others, were chosen from their utility to man. We may also see sufficient reasons for making some others sacred, in order to prevent their being killed for food, because their flesh was unwholesome, as was the case with certain fish of the Nile,—a precaution which extended to some of the vegetables of the country. But this will not account for the choice they made in many instances; for why should not the camel and horse have been selected for the first, and many other common animals and reptiles for the last-mentioned reason? There was, as Porphyry observes, some other hidden motive, independent of these; and whether it was, as Plutarch supposes, founded on rational grounds, (with a view to promote the welfare of the community,) on accidental or imaginary analogy, or on mere caprice, it is equally difficult to discover it, or satisfactorily to account for the selection of certain animals as the exclusive types of particular Deities.

Porphyry gives another reason for the worship of animals, which is consistent with the speculative notions of the Egyptians; but still it offers no elucidation of the question respecting the preference shown to some before others, nor does it account for one or other being chosen to represent a particular attribute of the Deity.

"The Egyptian priests," says that writer*, "profiting by their diligent study of philosophy,

* Porphyr. de Abstin. iv. c. 9.

and their intimate acquaintance with the nature of the Gods, have learnt that the Divinity permeates other beings as well as man; that he is not the only creature on earth possessed of soul; and that nearly the same spiritual essence pervades all the tribes of living creatures. On this account, in fashioning images of the Gods, they have adopted the forms of *all* animals, sometimes joining the human figure with those of beasts; at others, combining the shapes of men and of birds. Wherefore some of their images have the form of a man up to the neck, with the face of a bird, or a lion, or any other creature: others, again, have the head of a man, with the remainder of the body, either the upper or lower parts, shaped like some other animal. Thus we find the lion adored as a God; and there is a part of Egypt called the *Leon*topolite nome, from the lion, another called the *Bus*irite *, from the bull, and a third the *Lyco*politan, from the wolf. Under these semblances, they adore the universal power which the Gods have severally displayed in the various forms of living nature."

If, as he supposes *all* animals had been admitted by them †, this notion of the universal participation of the divine essence would account for the adoption of each member of the animated creation, as the representative of its own particular portion of the Divinity from whom it emanated.

* "Βουσιριτην." This is a Greek fancy. *Vide suprà*, Vol. I. (2d series) p. 347.

† Cicero is also wrong in saying, "Omne fere genus bestiarum Ægyptii consecraverunt. De Nat. Deor. iii.

But the difficulty is not solved by this statement, nor by that of Plutarch*, who says, "Many suppose the soul of Typho to have been divided amongst those animals, — signifying that the irrational and brutal nature proceeds from the evil principle; and, consequently, all the reverence paid to these creatures, is with a design to pacify him."

Plutarch† and Porphyry attach great importance to the doctrine of emanation, as the source of animal worship; and the statements of those two writers tend to show the principle which guided the Egyptians, in their speculations respecting the connection between the Creator and his creatures. The doctrine of emanations from one great soul, to which all returned again, after having been sufficiently purified from the contaminations to which each soul was subject during its earthly career, formed a principal feature of their religion; and not only was man, or the human soul, considered an emanation from the same great and universal source, but every animated creature was supposed to partake of its divine essence. This idea extended even to "herbs and stones," which were thought to "have within them the natural property of the Divinity."‡

I have already had occasion to observe §, that the idea of the human soul, which was an emanation from the great soul that governed and

* Plut. de Is. s. 73.
† Plut. de Is. s. 77. *Vide suprà*, Vol. I. (2d series) p. 318.
‡ Mercur. Trismeg., Dialogue with Asclepius.
§ *Vide suprà*, loc. cit.

pervaded the universe, returning to its divine origin after certain purifications, led to the doctrine of the transmigration. The evil propensities of man, and the sinful actions of which he was frequently guilty, were thought so to taint the original purity of the divine nature of the soul, that, on leaving the body, it was no longer in a fit state to reunite itself with the immaculate source from which it proceeded; they therefore supposed that it underwent a proportionate degree of purification, according to the nature of the impieties each individual had committed. For this purpose, it was condemned to a state of purgatory, by passing through the bodies of various animals.* The most wicked were confined in those of the most odious description, as the pig and others, which for this reason they believed to be fit emblems of the Evil Being†; and "those," as Plato‡ makes Socrates say, "who were guilty of injustice, tyranny, and rapine, entered into the tribes of wolves, hawks §, and kites."

Hence it appears, that the animals they held sacred, which partook more immediately of the divine nature, were distinct from those into which the "souls of wicked persons passed during the period of their transmigration;" and that it was imparted to some in a direct manner, while others only received it through the medium of other influences.

* *Vide* Plut. de Is. s. 72.
† Plut. de Is. s. 31.
‡ Plato, Phædo, p. 294. Trans. Taylor.
§ This was according to the ideas of the Greeks.

It also appears, that intermediary agents and Dæmons were supposed to inhabit the bodies of certain animals, in which they visited the earth; and conformably to this notion, the numerous Genii of the Egyptian Pantheon were figured with the heads of different animals, distinct from the Deities to whom those animals were peculiarly sacred.*

The custom of representing the Gods under a human form†, was owing to their considering man the intellectual representative of the Deity, who bore the stamp of the mind of the Creator, and the only created being who was worthy of being considered a likeness of the Divine original. And in adding the heads of particular animals, they probably alluded to certain properties, of which they were deemed suitable emblems.

From what has been stated, it is reasonable to suppose that the sacred animals enjoyed different gradations of rank; and the same respect was not paid to the crocodile, whose worship was confined to particular parts of the country, as to the universally adored Ibis, or the Cow of Athor. Some were in themselves sacred, — being looked upon, as Strabo and Porphyry say, "really to be Gods," — as the bull Apis, and others; some were adored as representatives of the Deities to whom they were sacred; and others were only emblems. It is not, however, always easy to ascertain to what degree the animals were held sacred by the Egyptians, since ancient authors disagree

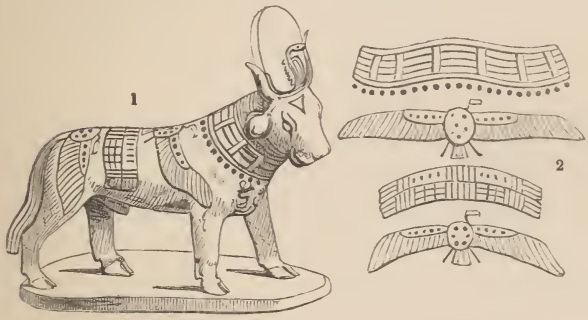
* *Vide suprà*, p. 89. † *Vide suprà*, Vol. I. (2d Series) p. 247.

on this point. Thus we find that, though Strabo supposes the Oxyrhinchus to have been worshipped throughout the country, Plutarch says the Cynopolites eat this fish; and the dog, which the geographer considers universally sacred, was in like manner, out of revenge, killed and eaten by the people of Oxyrhinchus. Strabo's words* are, "All the Egyptians venerate the Oxyrhinchus fish. For there are some animals which every Egyptian worships: as for instance, of quadrupeds, three,—the ox, the dog, and the cat; of birds, the hawk, and Ibis; of fish, two,—the Lepidotus, and Oxyrhinchus. Some are adored in particular places: as the sheep, by the Saïtes and Thebans; the Latus, a fish of the Nile, by the people of Latopolis; the wolf, by the Lycopolites; the Cynocephalus, at Hermopolis; the Cepus, by the Babylonians who live near Memphis; . . . . the eagle, by the Thebans; the lion, at Leontopolis; the goat, by the Mendesians; the Mygale, at Athribis; and others, in different places." The bodies, however, of all animals which were found dead, were removed and buried, as might be reasonably expected, since this regulation arose from a sanatory precaution; and it therefore appears, from the most common kinds, as horses, asses, and others, not being discovered, that the *embalming* process was confined to certain animals, and rarely extended to those which were not sacred to some Deity.

In order to enable the reader to distinguish the sacred animals of Egypt, I shall introduce a

* Strabo, xvii. p. 559.

list of those known there in former times, and point out such as appear, from the authority of competent writers, or from being found embalmed in the tombs, to have a claim to that title ; arranging them under their respective heads of Mammalia, birds, reptiles, fishes, and insects, to which I shall add some of the holy members of the vegetable kingdom.



Bronze Apis, in the possession of Miss Rogers.—Fig. 2. The devices on its neck and back.

Div. I.—VERTEBRATA.

Class I.—Mammalia.

Name.	If sacred.	To what Deity.	In what Place (particularly).	Where mentioned.	Where found embalmed.
Orders 1 and 2.					
Bimana and Quadrumana.					
Cynocephalus Ape -	Sacred.	Thoth. .	Hermopolis.	The sculptures. Strabo, xvii. Horapollo, i. 15, 16.	Thebes and Hermopolis.
Green Monkey of Ethiopia, or *Cercopithecus?*	Sacred.	Thoth?	At Thebes?	Juvenal, Sat. xv. 4. Sculptures.	Thebes.
Order 3.					
Carnaria.					
Bat - - -	Not sacred.	- -	- -	Sculptures.	
Hedgehog - -	Not sacred.	- -	- -	Represented in ornaments.	
Shrew-mouse, or *Mygale*	Sacred.	Buto or Latona.	Athribis, Butos.	Strabo, xv. Herodot. ii. 59.	Thebes.
Bear - - -	Sacred.	- -	Not found in Egypt.	Herodot. ii. 67.; and sculptures.	
Weasel - - -	Sacred.	- -	- -	Plutarch de Is. s. 74.	
Otter - - -	Not sacred.	- -	Not found in Egypt.	Herodotus, ii. 72.	
Dog - - -	Sacred.	Anubis?	Cynopolis.	Plut., Plato, &c.	Thebes, El Hareíb, &c.
Wolf - - -	Sacred.	Anubis?	Lycopolis.	Strabo, xvii. Plut. s. 72.; and sculptures.	Lycopolis.
Fox - - -	Sacred?	Anubis?	Lycopolis?		

Jackal	Sacred.	Anubis.	Lycopolis?	Sculptures.	Lycopolis.
Ichneumon	Sacred.	- -	Heracleopolis.	Clem. Alex. Orat. Adhort. p. 17. Strabo, xvii.; and sculptures.	
Hyæna vulgaris	Not sacred.	- -	- -	In sculptures.	
Spotted Hyæna, or *Crocuta*	Not sacred.				
Cat	Sacred.	Pasht or Bubastis.	Bubastis.	Cicero, Diodor., &c.; and sculptures.	Thebes, &c.
Lion	Sacred.	Gom or Hercules.	Leontopolis.	Strabo, xvii. Diodor. i. 84. Porphyr. de Abst. iv. 9.	
Panther	Not sacred.				
Leopard	Not sacred.				
Felis Chaus	Not sacred.				
Order 5.					
RODENTIA.					
Mouse	Not sacred.	- -	- -	Sculptures. Plin. x. 65.	Thebes.
Rat	Not sacred.	- -	- -	- - -	Thebes.
Dipus, or *Jerboa*	Not sacred.				
Porcupine	Not sacred.	- -	- -	Sculptures.	
Hare	Not sacred. / An emblem.	- -	- -	Sculptures. Horapollo.	
Order 7.					
PACHYDERMATA.					
Elephant	Not sacred.	- -	- -	Sculptures.	
Hippopotamus	Sacred. / Emblem	Mars. of Typho.	Papremis.	Herodot. ii. 71. Diodor., &c.	Thebes?
Pig	Emblem	of Typho.	- -	Plut. Ælian, Herodot., &c.	
Wild Boar	Not sacred.	- -	- -	Plut. de Is. s. 8.	

Name.	If sacred.	To what Deity.	In what Place (particularly).	Where mentioned.	Where found embalmed.
PACHYDERMATA (*continued*).					
Hyrax *	Not sacred.				
Horse	Not sacred.	- -	- -	Sculptures, &c.	
Ass	Sacred to, or emblem of,	Typho.	- -	Plutarch.	
Order 8.					
RUMINANTIA.					
Camel †	Not sacred.	- -	- -	*Vide suprà*, Vol. III. p. 35.	
Stag, or *Cervus Elaphus*	Not sacred.	-	- -	*Vide suprà*, Vol. III. p. 25.	
Camelopardalis, or Giraffe	Not sacred? perhaps an emblem.	- -	- -	Sculptures at Hermonthis, &c.	
Gazelle	Not sacred?	- -	- -	*Vide suprà*, Vol. III. p. 24.	At Thebes?
Antilope Addax? ‡					
——— *Defassa* §	- -	- -	- -	*Vide suprà*, Vol. III. p. 24.	
Oryx Beisa					
Oryx and *Leucoryx*	An emblem,	of Pthah-Sokari-Osiris.	Thebes, &c.	Plin. ii. 40. Sculptures.	
Goat	Sacred.	Mendes?	Mendesian nome?	Clem. Orat. Adhort. p. 17.; and Strabo, xvii. Diodor. i. 84.	
Ibex	Not sacred.	- -	- -	Sculptures.	
Sheep, Ram	Sacred.	- -	Thebes and Saïs.	Clem. Alex. Oratio Adhort. p. 17. Strabo, xvii. p. 559. and 552.	Thebes, &c.

The Sacred Bulls.	*Kebsh*, or *Ovis Tragelaphus*	Not sacred.	- -	- -	Sculptures.	
	Cow	Sacred.	Athor.	- -	Sculptures.	Thebes, &c.
	Apis	Sacred.	A God, and the type of Osiris.	Memphis.	Plut. *Vide suprà*, Vol. I. (2d Series) p. 347. Herodot. Diodor. i. 84. and 21.	
	Mnevis	Sacred.	The Sun, or Apollo.	Heliopolis.	Diodor. i. 84. and 21. Plut. s. 33.	
	Basis, *Bacchis*	Sacred.	- -	Hermonthis.¶	Macrob. Sat. i. 26. Strabo, xvii.	
	Onuphis‖	Sacred.	- -	- -	Ælian, xii. 11.	
	Buffalo	Not sacred.	- -			
	Indian or humped Ethiopian Ox	Not sacred?	- -	- -	Sculptures.	
	Order 9.					
	Cetacea.					
	Dolphin	Not sacred.	- -	- -	Strabo, xvii. *Vide* Vol. III. p. 74. note. Plin. and Seneca.	

* Formerly placed among the Rodentia.

† Egypt has only the Camelus dromedarius of Linnæus, or one-humped camel; the dromedary being a variety of it. The two-humped (of which species all are camels and none dromedaries) is the Camelus Bactrianus, and is unknown in Egypt.

‡ *Vide* Vol. III. p. 24.

‖ Champollion thinks it the same as Basis. *Vide infrà*, p. 198.

§ Perhaps the same as the Antilope Bubalis?

¶ *Vide* my Egypt and Thebes, p. 423.

FABULOUS ANIMALS.

Name.	If sacred.	To what Deity.	In what Place (particularly).	Where mentioned.	Where found embalmed.
Sphinx* { with Man's head, Hawk's head, Ram's head. }	- -	- -	- -	Sculptures. Clemens, &c.	
Other monsters -	- -	- -	- -	Sculptures.	

* Clemens says, "Ægyptii in sacris ponunt sphingas, utpote quod de Deo oratio sit ænigmatica et obscura. . . . Feræ enim simul et hominis imaginem sphinx significat." Strom. v. p. 156.

I have already noticed* the birds occurring in the sculptures of Ancient Egypt, and shall now confine myself to such as were sacred, or in some way connected with the religion, and those represented in the sculptures of the temples.

Class II.—AVES.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
Order 1.				
ACCIPITRES, or RAPTORES.				
Vultur Nubicus, or *Barbarus* (the *Nisser*) - - -	Sacred to Eilethyia.	At Eilethyas.	Sculptures.	Thebes.
V. percnopterus, Pharaoh's Hen (*Rakham*) - -	?	- -	Sculptures.	
Eagle - - - -	Sacred?	In Thebes?	Strabo, xvii. Diodor. i. 87.	

Falco Aroeris? the sacred Hawk of Re	Sacred to Re, and other Deities.	Heliopolis, and other towns.	Diodor., Strabo, and others; and the sculptures.	Thebes, &c.
F. tenunculoïdes, or small brown Hawk	?	- -	Sculptures.	Thebes.
Falco milvus, the Kite	Not sacred?	- -	Sculptures.	
Horned Owl, or *Bubo maximus*	Not sacred?	- -	Sculptures.	Thebes.
White Owl, or *Strix flammea*	?	- -	Sculptures.	Thebes.
Small Owl, or *Strix passerina*	?	- -	Sculptures.	
Order 2.				
INSESSORES, or PASSERINÆ.				
Motacilla, Wagtail	Not sacred.	- -	Sculptures.	
Swallow	Not sacred.	- -	Sculptures.	Thebes.
Sparrow	Not sacred.	- -	Horapollo, ii. 115.	
Raven, or *Corvus corax*	Not sacred.	- -	Sculptures.	
C. cornix, the Royston Crow	Not sacred.	- -	Sculptures. Horapollo.	
Upupa epops	Not sacred.	- -	Sculptures. Horapollo.	
Order 3.				
RASORES, or GALLINACEÆ.				
Fowls, Cocks	White and saffron-coloured cocks sacrificed to Anubis.	- -	Plut. de Is. s. 61.	
Dove	Not sacred.	- -	Sculptures.	
Pigeons†	Not sacred.	- -	Sculptures.	

* Vol. III. p. 51.

† Carrier pigeons used by the Egyptians at a very early period.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
RASORES, or GALLINACEÆ (*continued*).				
Quail, *Perdix Coturnix* -	Not sacred.	- -	Sculptures.	
Ostrich, or *Struthio Camelus* -	Not sacred.	- -	Sculptures.	
Order 4.				
GRALLATORIÆ.				
Charadrius Œdicnemus -	Not sacred?	- -	Herodot. ii. 68.	
——— (*Trochilus?*)*, or *Melanocephalus* - -				
——— *armatus* - -				
——— *cristatus* - -				
Heron?, or *Ardea cinerea*, and other wading birds -	Not sacred?	- -	Sculptures.	
Numenius Ibis, or *Ibis religiosa, Cuv.* - - -	Sacred to Thoth.	Hermopolis.	Herodot.; Plato, &c.; and sculptures.	Thebes, Memphis, Hermopolis, Abydus, &c.
Benno, perhaps an *Ardea* -	Sacred to Osiris.	Thebaïd.	Sculptures.	
Order 5.				
NATATORES, or PALMIPEDES.				
Goose, or *Anser Ægyptius*, the *Chenalopex*, or *Vulpanser* - - -	Emblem of Seb.	- -	Herodot. ii. 72. Sculptures.	Thebes.
Pelicanus Onocratulus -	Not sacred?	- -	Horapollo. Sculptures.	

Fabulous and Unknown Birds.				
Phœnix	-	-	Sculptures.	
Emblem of the Soul	-	-	Sculptures.	
Vulture with a Snake's head	-	-	Sculptures.	
Hawk with Man's and Ram's head	-	-	Sculptures.	

Class III.—Reptiles.

Order 1.				
Chelonia.				
Tortoise	A tortoise-headed God.	-	Sculptures.	
Order 2.				
Sauria.				
Crocodile	Sacred to Savak.	The Arsenoïte nome and its capital, Crocodilopolis. Lake Mœris, Thebes, &c.	Herodot. Strabo, xvii. Diodor. i. 48. Sculptures, &c.	Thebes, Maabdeh, &c.
Waran el bahr, *Monitor* of the Nile, *Lacerta Nilotica*	Not sacred?			
Waran el ard, Land *Monitor*, *Lac. Scincus*	Not sacred?			

* This small species of Charadrius is common on the sand banks of the Nile, and, as I believe it to be the *Trochilus* of Herodotus, I have ventured to give it this specific name. It is the Ch. melanocephalus of Linnæus. *Vide* Description de l'Egypte, Oiseaux, Pl. 6.; and *infrà*, p. 226.; and Vol. III. p. 79, 80.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
SAURIA (*continued*).				
The *Dthobb*, or *Lac. Caudiverbera*	Not sacred?			
Lac. Gecko, or *Boorse*, and many other of the Lizard tribe	Not sacred?	- -	- - -	Thebes.
Order 3.				
OPHIDIA.				
Asp, *Coluber Haje**, or *Naja Haje*	Sacred to Neph and Ranno.	- -	Sculptures. Plut. s. 74. &c.	Thebes.
The common Snake of Egypt	Sacred?			
The *Coluber*, or *Vipera Cerastes*, the horned Snake	Sacred to Amun.	Thebes.	Herodot., and sculptures, &c.	Thebes.
Order 4.				
BATRACHIANS.				
Frog	Emblem of Pthah?	- -	Sculptures. Horapollo.	Thebes.
Toad?	Not sacred?			
FABULOUS REPTILES.				
Snakes with Human head, Hawk's head, Lion's head	- -	- -	Sculptures.	

The fish I have also noticed†; I shall therefore content myself with the names of those which were held sacred,

Class IV.— Fishes.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
Oxyrhinchus - - -	Sacred.	At Oxyrhinchus, &c.	Plut., Strabo, &c.	Several fish found embalmed at Thebes.
Phagrus, the Eel - -	Sacred.	Among the Euenitæ ‡, and at Phagroriopolis.	Clemens, Orat. Adhort. p. 17. Athenæus, Deipn. vii.	
Lepidotus - - -	Sacred.	In most parts of Egypt.	Plut., &c.	
Latus - - - -	Sacred.	At Latopolis.	Strabo, xvii.	
Mœotes - - -	Sacred.	At Elephantine.	Clemens Alex. Orat. Adhort. p. 17.	

Of the second division of the animal kingdom, the Mollusca, containing shellfish, nothing is known which connects any of them with the religion of Egypt: and of the

* The specific name of this snake has been adopted by mistake, as I have already observed. The Haja, Hýe, or Hýeh, being the Arabic name of the Cerastes, and, indeed, for snakes in general, the Asp being called Nashir.

† Vol. III. p. 58.

‡ An error for Suenitæ, the people of Syene. *Vide* Plut. de Is. s. 7.

third, or Articulata, the only one which appears to have been sacred to, or emblematic of, any Deity, is the scorpion, in the third class, or ARACHNIDES.

Div. III. — ARTICULATA.

Class III. — ARACHNIDES.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
Scorpion - - -	Emblem of the Goddess Selk.	- -	Sculptures.	

Class IV. — INSECTS.

COLEOPTERA.				
Scarabæus, and probably different genera and species of Beetles - - -	Sacred to the Sun and to Pthah, and adopted as an emblem of the world, and sometimes also of Hor-Hat.	- -	Horapollo. Sculptures, &c.	Thebes.
HYMENOPTERA.				
Bees - - - -	Not sacred?	- -	Sculptures.	
Wasps - - - -				
Ichneumons - - -				
DIPTERA.				
Flies - - - -	Not sacred.	- -	Sculptures, and in pottery.	Thebes.

Locusts, butterflies, moths, and other insects, are represented in the sculptures, but none appear to claim the honour of being sacred.

Among the vegetables of Egypt, the following were sacred, or connected with religion: —

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
The Persea	Sacred to Athor.	-	*Vide suprà*, Vol. I. (2d Series) p. 391.	
Peach	Supposed to be sacred to Harpocrates.	-	Plut. de Is. s. 68.	
Pomegranate, Vine, and Acanthus	Used for sacred purposes.	-	Athen. xv. 680.	
Sycomore Fig	Sacred to Netpe.	-	*Vide suprà*, Vol. I. (2d Series) p. 313.	
Tamarisk	Sacred to Osiris.	-	Plut. s. 15. 21.	
Lotus	Emblem of Nofre-Atmoo?, and connected with Harpocrates.			
Garlick Onion* Leek	-	-	*Vide suprà*, Vol. II. 183. 215. 217. Plin. xix. 6. Juvenal, Sat. xv.	
Palm branch	Symbol of Astrology, and type of a year.	-	Clem. Strom. 6. Horapollo, &c.	
Melilotus?	-	-	Plut. s. 38.	
Papyrus	-	-	*Vide suprà*, Vol. III. p. 146. &c.	
Ivy? *Periploca Secamone?*	Sacred? to Osiris.	-	Plut. s. 37. Diodor. i. 17.	

* Though Pliny and Juvenal are positive about onions being sacred, and even "Gods," it may be doubted; as the monuments do not confirm the statement, and they are commonly offered on all altars, as I have already observed. The priests alone abstained from them. *Vide* also *infrà*, on the Onion.

Some fabulous insects may also be cited, as well as fabulous quadrupeds, which were chiefly emblems appropriated to particular Gods, or representative of certain ideas connected with religion, the most remarkable of which were scarabs with the heads of hawks, rams, and cows. Of these, many are found made of pottery, stone, and other materials, and the sculptures represent the beetle with a human head. This change did not render them less fit emblems of the Gods: the Scarabæus of the Sun appears with the head of a ram as well as a hawk; and the God Pthah was sometimes figured with the body of a Scarabæus, and the head and legs of his usual human form.

Having now stated the name of the Deity to whom they were consecrated, and the town where divine honours were particularly paid to them, it remains to add a few remarks on the comparative claims of each, in order to distinguish the animals worshipped as Deities, those held sacred throughout Egypt, those whose worship was confined to particular districts, and those which were revered merely out of respect to the Gods of whom they were emblems.

Monkeys.

The Cynocephalus Ape, which was particularly sacred to Thoth, held a conspicuous place among the sacred animals of Egypt, being worshipped as the type of the God of Letters, and of the Moon, which was one of the characters of Thoth. It was

even introduced in the sculptures as the God himself, with "Thoth, Lord of Letters," and other legends, inscribed over it*; and in astronomical subjects two Cynocephali are frequently represented standing in a boat before the Sun in an attitude of prayer, as emblems of the Moon.† Their presence in a similar boat with a pig probably refers to them as types of the Divinity, in whose honour that animal was sacrificed; "the *Moon* and Bacchus," according to Herodotus‡, being the sole "Deities to whom it was lawful to immolate swine, and that only at the full moon."§ But their presence was not confined to Thoth or the Moon. On two sides of the pedestals of the obelisks of Luxor, four Cynocephali stand in the same attitude, as if in adoration of the Deity to whom those monuments were dedicated; a balustrade over the centre doorway of the temple of Amun at Medeenet Haboo is ornamented with figures of these animals; and a row of them forms the cornice of the exterior of the great temple dedicated to Re at Aboosimbel.

Sometimes a Cynocephalus, placed upon a throne as a God, holds a small Ibis in its hand; and in the judgment scenes of the dead it frequently occurs seated on the summit of the balance, as the emblem of Thoth, who had an important office on that occasion, and registered the account of the actions of the deceased.

* *Vide* Plate 45. † *Vide* also Horapollo, i. 14, 15.

‡ Herodot. ii. 47.

§ Plutarch says, "a sow was sacrificed to Typho once a year, at the full moon." De Is. s. 8.

Horapollo* states some curious reasons for Cynocephali being chosen as emblems of the Moon. Iamblichus also speaks of certain physical analogies common to them and to that luminary; and the former supposes that they were brought up in the temples, in order to enable the priests to ascertain from their habits the exact instant of the conjunction of the Sun and Moon. Several equally ridiculous reasons are given for their relation to Thoth, and to other hieroglyphic symbols.

The place where this animal was particularly sacred was Hermopolis, the city of Thoth. Thebes and other towns also treated it with the respect due to the representative of the Egyptian Hermes; and in the Necropolis of the capital of Upper Egypt, a particular spot was set apart as the cemetery of the sacred Apes.

Mummies of the Cynocephalus are put up in a sitting posture, which is that usually given to the animal in the sculptures, when representing the God Thoth; and its head forms one of the covers of the four sepulchral vases deposited in the tombs of the dead.† It was then the type of the God Hapi, one of the four Genii of Amenti, who was always figured with the head of a Cynocephalus. Many of this species of ape were tamed and kept by the Egyptians, and the paintings show that they were even trained for useful purposes, as I have already had occasion to observe.‡

* Horapollo, i. 14.; and Plin. viii. 54.
† *Vide suprà*, p. 5. and 72. ‡ *Vide* Vol. II. p. 150.

It was a native of Ethiopia, as Pliny * and other authors state, where it is still common; and many are brought down to Cairo at the present day, to amuse the crowds in the streets, by exhibiting the antics they are taught, to the sound of drums and other noisy instruments; but the constant application of the stick shows the little respect now paid in Egypt to the once revered emblem of Hermes.

Strabo agrees with other writers †, in stating that the Hermopolitans worshipped the Cynocephalus. He afterwards mentions the Cepus, which was sacred in Babylon ‡, near Memphis; but from his description of that animal, "with a face like a satyr, and the rest between a dog and a bear," we may suppose he had in view the sacred Ape of Thoth, as no animal worshipped in Egypt answers his description so well as the Cynocephalus. §

Indeed, it is possible that he mistook the Cynocephalus of Hermopolis for one of the smaller kind of monkeys, and applied the name Cepus to the sacred type of the Egyptian Hermes. This is further confirmed by the account given by Pliny ‖ of "the Cepus, whose hind feet resembled human feet and thighs, and the fore feet were like human hands," and by its being "a native of Ethiopia." Some might suppose that he had in view the Ty-

* Plin. viii. 54., and vii. 2. † Strabo, xvii. p. 559.

‡ The modern town of Old Cairo stands on the site of Babylon, of which the principal remains are the Roman station mentioned by Strabo (xvii. p. 555.). *Vide* my Egypt and Thebes, p. 309.

§ S. Passalacqua mentions a monster resembling a Cynocephalus found at Hermopolis. *Vide* Pettigrew on Mummies, p. 184.; and Passalacqua's Catalogue, p. 149.

‖ Plin. viii. 19. *Vide* Ælian. Nat. An. xvii. 8.

phonian figure which occurs so often in the astronomical subjects; but this is generally represented with the head of a hippopotamus and the body of a bear, or of some fanciful monster.*

The green monkey of Ethiopia was frequently brought to Egypt with the Cynocephalus by those who paid tribute to the Kings of Egypt; there is, however, no evidence of its having been sacred to any Deity.

Some writers mention the Cercopithecus, which, from the expression

"Si mihi cauda foret cercopithecus eram,"

seems to have been remarkable for the length of its tail. This might even apply to the green monkey of Ethiopia. Indeed, Pliny's description of the Cercopithecus with a black head accords with one species still found there.† They seem to have been embalmed at Thebes and other places, and may therefore have some claim to a rank among the animals revered by the Egyptians; and, if we may believe Juvenal‡, the Cercopithecus was worshipped in the capital of the Thebaïd. It was frequently represented as an ornament in necklaces, in common with other animals, flowers, and fanciful devices; and the neck of a bottle was sometimes decorated with two sitting monkeys.

* *Vide* Plate 40.; and *suprà*, Vol. I. (2d Series) p. 429.

† Pliny (viii. 21.) does not place the Cercopithecus among the monkey tribe.

‡ Juv. Sat. xv. 4.

The Bat.

This animal is represented in the paintings of Beni Hassan.* It does not appear to have been sacred, nor do I know any instance of its being found embalmed. Egypt produces several species, some of which are of great size. The ancient Egyptians classed it among birds; but this was probably in reference to the element in which it moved, in the same manner as they introduced the crocodile and hippopotamus with the fish of the Nile.

The Hedgehog.

Small figures of the hedgehog were sometimes made of earthenware and other materials, to serve as ornaments. Lamps of terra-cotta are also met with in the tombs, having the form of this animal. They do not, however, appear to have been connected with a religious feeling; but, like the small porcelain figures of the ibex, hippopotamus, fly, frog, and others, frequently found in Egypt, were probably intended for ornamental purposes, and frequently used as toys or trinkets.

The Mygale, or Shrew-mouse.

The Mygale† held a conspicuous place amongst the sacred animals of Egypt, but I never observed any representation of it in sculptures relating to the

* *Vide* Vol. III. p. 50.

† Sorex myosurus, *Pall.*

religion, or the natural history of the country. It has been found embalmed in the tombs of Thebes, and S. Passalacqua has thence brought specimens of two species. It is remarkable that one of these is larger than any with which we are acquainted. Herodotus* tells us that they removed the shrews which died to Butos, where they were buried; in consequence of their being sacred to Buto, or Latona, the Goddess of that city; and Plutarch† asserts that it received divine honours from being blind, and was therefore looked upon as a proper emblem of darkness, which was more ancient than light. The notion of its blindness they doubtless derived from its habit of coming forth only at night, when all was darkness, and from their impression that no animal who had the power of sight could neglect to take advantage of so valuable a gift; but however we may ridicule the Egyptians for believing the blindness of the Mygale, we find a parallel in the proverbial stigma we have attached to the mole and the bat.

I have already noticed ‡ the character of the Goddess Buto, or Latona, of whom it was the emblem. According to the metaphysical notions of the priesthood, she was that primordial "darkness which covered the deep," represented, according to their custom, by the name and under the form of a Deity. The Gods of Egypt consisted, as I have frequently shown, of abstract ideas, as well as those things on which the divine intellect operated.

* Herodot. ii. 67. † Plut. Symp. iv. Quæst. 5.
‡ *Suprà*, Vol. I. (2d Series) p. 273.

Of this system an idea may be obtained from many parts of the Mosaic account of the creation; and the second verse of Genesis might present to an Egyptian at least six members of his Pantheon, in the Earth, Chaos, Darkness, the Deep, the Spirit of God, and the Waters.

But a similar abstruse notion was beyond the reach of the uninstructed. They were contented to see in Latona the nurse of Horus*; and the Mygale was said to be the animal, whose form she assumed to elude the pursuit of Typhon, when he sought to destroy the son of Osiris, who had been committed to her charge.

I have already shown that the Mygale is found embalmed at Thebes, and that the burying-place of this animal was not confined to Butos. Strabo, indeed, would lead us to infer that Athribis† vied with that city in the honours it bestowed upon the emblem of Latona; and if he is correct in this assertion, the relationship, or perhaps the identity, of Buto and the lion-headed Goddess Thriphis may be established.‡ The Athribis mentioned by the geographer was the capital of a nome of the same name, lying between Bubastis and the Nile. Another Athribis stood in Upper Egypt, in the nome of Aphroditopolis, close to the Libyan range of hills, where extensive mounds and ruins of a temple still mark its site. It was also called Crocodilopolis; but tradition has retained the name of Athribis in the Coptic Athrebi. The inmates of

* Herodot. ii. 156. † Strabo, xvii. 559.
‡ *Vide suprà*, Vol. I. (2d Series) p. 265. and 273.

the White Monastery, which stands in the vicinity, designate it by that of Atrib, or Medeenet Ashaysh; and the inscription on one of the fallen architraves of the temple distinctly shows that the Goddess, as well as the city, bore the name of Thriphis.*

The Bear, Weasel, and Otter.

Herodotus † says "bears are rare in Egypt," but there is little doubt that this animal was always unknown there; and the only instance of it in the paintings or sculptures is when brought by foreigners to Egypt, among the gifts annually presented to the Pharaohs. It is therefore singular that Prosper Alpini‡ of Padua should assert it to be a native of that country, and describe it "as not larger than our sheep, of a whitish colour, more easily tamed and less fierce than our own."

According to Plutarch§, the soul of Typho was fabled by the Egyptians to have been translated into the constellation of the Bear. This notion is probably derived from the frequent representations of a Typhonian monster in astronomical subjects; which are the more remarkable, since they date at the early period of the 18th Dynasty. That writer also asserts‖ that "the weasel was worshipped by the Egyptians, as well as the asp and beetle, on account of certain resemblances, (obscure as they are), which those creatures are thought to present to

* *Vide infrà*, p. 229.; and *suprà*, Vol. I. (2d Series) p. 265, 266.
† Herodot. ii. 67. ‡ Prosper Alpinus, Hist. Nat. Æg. iv. 9.
§ Plut. de Is. s. 21. ‖ Plut. de Is. s. 74.

the operations of the Divine power, like the image of the Sun seen in drops of rain. For there are many who think, and are ready to assert, that the weasel engenders at the ear, and brings forth her young at the mouth, and they consequently look upon it as a just symbol of the Divine reason." From his having already mentioned the Ichneumon, it is evident he does not allude to that animal; and we are therefore bound, on his authority, to give the weasel a place among the sacred animals of Egypt. Porphyry says, that "the weasel, the beetle, and the crocodile were emblems of the Sun;" and Iamblichus * considers "the dog, Cynocephalus, and *weasel* common to the Moon."

It is on the authority of Herodotus † that the otter is mentioned amongst the animals of Egypt; but I have already observed ‡ that it is unknown in Egypt, and that he probably had in view the large Lacerta Nilotica, or monitor of the Nile,—the name ενυδρις, or "water animal," being too vague to be exclusively applied to the otter. Whatever this was, he asserts it to have been sacred; and had he not mentioned the Ichneumon §, we might feel certain that he had taken it for the otter (if by ενυδρις he meant to designate that particular inhabitant of the water), and I have known the same mistake to have been made by modern travellers. Indeed, though Herodotus was aware of the existence of the Ichneumon in Egypt, he may have been led into this error on seeing it in the river;

* Iambl. de Myster. sect. v. c. 8.
† Herodot. ii. 72.
‡ Vol. III. p. 27.
§ Herodot. ii. 67.

and it is more likely that the Ichneumon should be mistaken for an otter than the monitor of the Nile.

Since writing the above, I find my last opinion fully confirmed by Ammianus Marcellinus *, who says it is "the *Hydrus, a kind of Ichneumon*," which attacks the crocodile; and the name of Enhydrus, given it by Solinus and Isidorus, added to the observation of Hesychius, who describes "the Enhydrus as an amphibious animal, like the beaver," may suffice to show that the Enhydris (ἔνυδρις) of Herodotus is no other than the Ichneumon.

The Dog.

The dog was held in great veneration in many parts of Egypt, particularly at the city of Cynopolis, where it was treated with divine honours. Strabo tells us a stated quantity of provisions was always supplied by the inhabitants of that city for the maintenance of their favourite animals; and so tenacious were they of the respect due to them, that a civil war raged for some time between them and the people of Oxyrhinchus, in consequence of the latter having killed and eaten them. This had been done in revenge for an insult they had received from the Cynopolites, who had brought to table their sacred fish. †

"In ancient times," says Plutarch ‡, "the Egyptians paid the greatest reverence and honour to the

* Amm. Marc. xxii. 14. p. 336.

† Plut. de Is. s. 72. Strabo says the Oxyrhinchus fish was sacred in all Egypt (xvii. p. 559.).

‡ Plut. de Is. s. 44.

dog; but by reason of his eating of the flesh of Apis, after Cambyses had slain it and thrown it out, when no other animal would taste or even come near it, he lost the first rank he had hitherto held amongst the sacred animals."

Such is the opinion of Plutarch; but it may be doubted if the dog ever enjoyed the same exalted rank among the sacred animals as the cat and many others, however much it was esteemed by the Egyptians for its fidelity. It was sacred*, but not universally worshipped. It was not held in the same repute in every part of Egypt, as we have already seen from the disputes between the Cynopolites and Oxyrhinchites; nor was it looked upon as one of those "which were worshipped by the whole nation, as were the Ibis, the hawk, the Cynocephalus, and the Apis."†

The assertion of Plutarch respecting the disgrace into which the dog fell may be justly doubted; and Herodotus, whose authority is to be preferred, in his account of Apis's death, and the care taken by the priests to bury its body, disproves his statement, and stamps it with the fabulous character which belongs to so many of the stories contained in the treatise of Isis and Osiris. Indeed, the idea seems so nearly connected with the group of the God Mithras, where the dog is represented feeding on the blood of the slaughtered ox, that there is reason to believe the story derived its origin from the Persian idol.

* Plato (Gorgias. p. 398. transl.) calls it "one of the Deities of Egypt." *Vide* Plut. s. 72. 75.

† Plut. s. 73.

Among those who acknowledged the sacred character of the dog, the respect it received was very remarkable; for whenever one of those animals died a natural death, all the inmates of the house shaved their heads and their whole body *; and if any food, whether wine, corn, or any thing else, happened to be in the house at the time, it was forbidden to be applied to any use.

According to some ancient authors, the dog was fabled to have been the guard of Isis and Osiris, and to have been revered on account of its assisting Isis in her search after the dead body of her husband; "for which reason," they add †, "dogs are made to head the procession in the ceremonies of Isis, as if to record their utility on that occasion."

Herodotus does not confine the burying-place of the dog to any particular district. "Every one," he says, "inters them in their own town, where they are deposited in sacred chests ‡;" and if their funeral rites were performed with greater honour in the Cynopolite nome, it is evident, from the mummies found in different parts of the country, that great care was taken in the mode of embalming them in other places. We are told § that, having been properly prepared by the embalmers of animals, and wrapped in linen, they were deposited in the tombs allotted to them, the bystanders beating themselves in token of grief, and uttering lamentations in their honour.

According to Clemens of Alexandria ‖, two

* Herodot. ii. 66. Diod. i. 84.
† Diod. i. 87.
‡ Herodot. ii. 77.
§ Diod. i. 84.
‖ Clemens, Strom. lib. v.

dogs were the emblem of the two hemispheres. Horapollo* pretends that the dog represents "a scribe †, a prophet (pontiff), laughter, the spleen," and other things equally improbable; and Iamblichus‡ supposes a certain physical analogy in the dog, as well as the Cynocephalus and the weasel, with the Moon. But the latter evidently confounds the Moon or Thoth with the other Mercury Anubis, to whom the dog was thought to be sacred.

The greatest number of dog mummies that I met with in Egypt were at the small town of El Hareíb, a little below the modern Manfaloot, at Thebes, and in the vicinity of Sharóna. But it is probable that every town had a place of interment set apart for them, as for other animals that died and were buried at the public expense, which having accidentally escaped the researches of modern excavators, remain unknown.

The different breeds of dogs in Egypt I have § already mentioned, which were kept by chasseurs and others for the same purposes as at the present day. According to Ælian, they were the most fleet in pursuit of game; and the same quickness seems to have taught them a mode of avoiding the crocodile while drinking at the Nile. "For, fearing to stop in one spot, lest they should be carried off by one of those animals, they run by

* Horapollo, i. 39, 40., and ii. 22.

† Perhaps a mistake arising from the Cynocephalus being the symbol of Thoth and of letters.

‡ Iambl. de Myst. sect. v. c. 8. § Vol. III. p. 32.

the edge of the stream, and, licking the water as they pass, they may be said to snatch, or even to steal, a draught, before their enemy lurking beneath the surface can rise to the attack."* But this is not the only remarkable peculiarity mentioned by Ælian†, who had heard (for the naturalist always defends himself with the word ακουω) that Socialism already existed among the dogs of Memphis, who, depositing all they stole in one place, met together to enjoy a common repast.

I now proceed to notice an error which has been repeated by ancient Greek and Roman writers, respecting the God Anubis, who is universally represented by them with the head of a dog.‡ It would be tedious to enumerate the names of those who have repeated this fable. The dog was universally believed by all but the Egyptians themselves to be the peculiar type of Anubis. Roman sculptors went so far as to represent him with the dog's head they thought he bore in the temples of the Nile; and the ignorance of poets and others who persisted in describing Anubis as a dog-headed God, is only equalled by that which led them to give a female character to the Sphinx.

It was the jackal, and not the dog, which was the emblem of Anubis; and if this God was really worshipped as the presiding Deity of Cynopolis, as some have maintained§, it was probably in consequence of the jackal and the dog having

* Ælian. Nat. An. vi. 53. † Ælian, vii. 19.
‡ *Vide* also *suprà*, Vol. I. (2d Series) p. 440.
§ Strabo, xvii. p. 558.

been included under the same generic denomination. But no representation occurs of Anubis with the head of that animal. The dog is rarely, if ever, found except as a domestic animal, in Egyptian sculpture: the only one I remember to have seen, which had any reference to a sacred subject, was in a mutilated statue representing a man seated beneath the animal's head, in the attitude common to figures found in the tombs; and the hieroglyphics accompanying it plainly show it to have been a funereal group. But it is possible that even this was intended to represent a jackal; for unless the exact character of the latter has been carefully maintained, it is difficult, in a mutilated statue, to distinguish between it and the Egyptian fox-dog; and from its forming part of a funereal group, and therefore connected with Anubis, it is more likely to have been intended for the jackal than the dog. I have restored the lost portions of it in the drawing given in the plate.* The hieroglyphics are evidently of early time; and if it was really intended to represent a dog, it only goes to prove that this animal was also dedicated to Anubis.

The fidelity of the dog and its utility to man were no doubt the original causes of its being admitted amongst the sacred animals of Egypt; and it is evident from the paintings that it enjoyed great privileges as a domestic animal, being the constant companion of persons of all classes, as in

* *Vide* Plate 43. fig. 4.

European countries at the present day. It accompanied them in their walks, assisted them in the chase, and was kept as a favourite in the house.

A similar regard is not extended to it by the modern Egyptians, whose Moslem prejudices consider it an unclean animal. Even a *Máleki*, the most liberal of the four sects in favour of the dog, would not touch the nose or the wet hairs of this animal, without thinking himself defiled and bound to submit to purification from the contact. The dog is therefore seldom admitted into the houses of the Moslems, who even believe that, independent of its being unclean, its presence within doors keeps away the good spirits from their abode. But it is not ill-treated, and those which are wild in the streets are fed by morsels occasionally thrown to them during a repast; and small tanks of water placed at the corners of the streets are regularly filled for their use. The name of dog applied to any man is, as might be supposed, a great term of reproach among the Moslems ("a Jew's dog," the lowest caste of dog, being the unapproachable climax); but it appears somewhat inconsistent in us to choose the dog as the most uncomplimentary designation, when we are disposed to speak so favourably of that faithful animal. This, however, may be accounted for by early impressions received from the Bible*, and some other causes.

* With the Jews a "dead dog" was the greatest term of reproach. 2 Sam. xvi. 9. *Vide* also 2 Kings, viii. 13., of the term "dog."

Wolf.

The name of this animal, in Coptic ouônsh, is satisfactorily shown from the hieroglyphics to have been the same in olden times; the figure of the wolf, like the other wild beasts, being accompanied by its phonetic name* in the paintings of Beni Hassan. It was peculiarly sacred at Lycopolis† in Upper Egypt; where wolf mummies are found in small excavated chambers in the rock, behind the modern town of E'Sioot; and the coins of the Lycopolite nome, in the time of the Empire, bear on their reverse a wolf, with the word Lyco. "In that nome alone of all Egypt," says Plutarch‡, "the people eat sheep, because the wolf does, whom they revere as a God;" and Diodorus§ includes the wolf among the animals which after death were treated with the same respect as during their lifetime, like the cat, Ichneumon, dog, hawk, Ibis, crocodile, and others.

Herodotus‖ observes that the wolves of Egypt were scarcely larger than foxes; Aristotle¶ considers them inferior in size to those of Greece; and Pliny** says they were small and inactive; which is fully proved by modern experience. In their habits they are also unlike the wolves of Europe, as they never range in packs, but generally prowl about singly; nor do I ever remember

* *Vide* Vol. III. p. 19. Woodcut, No. 328. fig. 13.
† Strabo, xvii. p. 559.
‡ Plut. de Is. s. 72.
§ Diodor. i. 83.
‖ Herodot. ii. 67.
¶ Aristot. Hist.Anim. lib. viii. 28.
** Pliny, viii. 22.

having seen more than two together, either in the desert or in the valley of the Nile. Sonnini's erroneous assertion that the wolf and fox are not found in Egypt, I have already noticed*; and, as the learned Larcher justly observes, the historian of Halicarnassus, "an Asiatic by birth, must have known the jackal, which was common to all Asia Minor, as well as the wolf; and if he knew them both, it was impossible for him to have mistaken a jackal for a wolf."

Herodotus mentions† a festival, which still continued to be celebrated during his visit to Egypt, and was reported to have been instituted to commemorate the descent of King Rhampsinitus to the lower regions, where he played at dice with Ceres. "On this occasion," says the historian, "one of the priests being clad in a cloak of tissued stuff, made on the very day of the ceremony, and having his eyes covered, is conducted to the road leading to the temple of Ceres, and there left. Two wolves then take him to the temple of the Goddess, distant about 20 stades ($2\frac{1}{2}$ miles) from the city, and afterwards bring him back to the same spot." Herodotus very naturally treats this idle story as it deserves. But we may infer, from the wolf being mentioned with the Goddess Ceres, that the animal was connected with some of the rites of Isis; and Eusebius‡ states that the wolf was honoured in Egypt, because Isis with her son Horus being on the point of encountering Typho, was assisted by Osiris under the form of a wolf.

* Vol. III. p. 27. † Herodot. ii. 122.
‡ Euseb. Præpar. Evang. ii. 1.

Diodorus*, after saying "that some suppose the wolf to have been honoured on account of the affinity observed between it and the dog," states that "they give another, but more fabulous reason," which is similar to that mentioned by Eusebius. "They pretend," says the historian, "that Osiris came from Hades in the shape of a wolf, to assist Isis and her son Horus, when preparing to give battle to Typho; and the latter being defeated, the conquerors paid religious respect to the animal to whose appearance they attributed the victory. Others affirm that during an invasion of the Ethiopians, a large body of wolves having routed the enemy, and driven them out of Egypt, beyond the city of Elephantina, their worship became established in that part of the country, which received the name of the Lycopolite Nome." With this fable may be connected the statement of Macrobius†, that "the Thebaïc city Lycopolis venerates Apollo (Horus) and the wolf with similar honours;" though his etymological suggestions abound with the combined fancies of the Romans and the Greeks.

Fabulous as are these tales, they tend to show that the worship of this animal had reference to some of the festivals of Isis; and future researches at Lycopolis may enable us to discover the relation between the Goddess and the sacred animal of that city. According to Herodotus‡ the bodies of wolves which died in different parts of Egypt

* Diodor. i. 88. and 83.
† Macrob. Saturn. i. 19.
‡ Herodot. ii. 67.

were not transported to Lycopolis, but were buried in the place where they happened to be found; but it is probable that they did not receive the same honours throughout the country, and those places where the sheep was particularly sacred could scarcely be expected to venerate the enemies of their favourite animal.

Ælian*, indeed, confines the worship of the wolf to certain parts of the country, in the expression "*those* Egyptians who venerate the wolf." But his idea of their rooting up the wolfbane is one of the many idle tales of ancient writers, who paused not to inquire if a plant bore the same name in other countries by which it was known to them, or even if it was a production of the soil.

Fox and Jackal.

The worship of the wolf was perhaps connected with that of the fox and jackal; and the caves of Lycopolis present the mummies of these last, as well as of the animal whose name it bore.

The jackal is the invariable emblem of Anubis. The Deity has the head of that animal, and it even occurs in the place of the God himself. For some mysterious reason it is always of a black colour; and the length of its legs, and generally elongated form, show that their mode of representing it was conventional. This was probably owing to their confining themselves to the imitation of an early

* Ælian, ix. 18.

style, from which later artists were forbidden to depart, as was usually the case in the religious subjects of the Egyptians.

The head of the jackal was even given to one of the four Genii of Amenti, whose figures were attached to particular portions of the viscera of human mummies, and whose heads form the covers of the four vases deposited in the tombs. It also belonged to another Deity of the same form as Anubis, whom I suppose to be Macedo, the Cerexochus of Dr. Young's "temporary nomenclature."

Foxes and jackals are very common in Egypt. They are inferior in size to the generality of those in Europe and Asia, which accords with a remark of Denon, that the animals of Egypt are a smaller variety than in some other countries; but their habits are similar. Every evening, about sunset, the jackals issue from their caves or lurking-places. Then, calling each other together by loud and continued howlings, accompanied by an occasional bark, they leave the mountains, and scatter themselves over the plains in quest of food; and it is amusing to see them enjoy a plentiful repast of locusts, whenever a swarm of those insects settles in the country.

The Ichneumon.*

The Ichneumon was particularly worshipped by the Heracleopolites†, who lived in a nome situated

* Viverra ichneumon, *Linn.;* the Mangusta, *Cuv.;* or Herpestes, *Illig.*
† Ælian, x. 47.

in the valley of the Nile, a little to the south of the entrance to the modern province of the Fyoom. It was "reputed sacred to Lucina and Latona."

The principal cause of the respect paid to this animal was supposed to be its hostility to the crocodile, an animal held in great abhorrence by the people of Heracleopolis. It destroyed its eggs, and some believed that it attacked the crocodile itself. Diodorus* affirms that it broke the eggs of the crocodile, not for the sake of food†, but from a benevolent motive towards mankind, whose welfare it sought to promote by killing the offspring of that odious animal. But this idea probably arose from its having been observed not to eat the young, when of a large size and ready to leave the egg, preferring, as no doubt it did, with the taste of an epicure, a fresh-laid egg, or at least one which had not so far undergone a change as to contain within it the hard and scaly substance of a full-formed crocodile.

Were it not, adds the historian, for the service it thus renders to the country, the river would become unapproachable, from the multitude of crocodiles; and it even kills them when full-grown, by means of a wonderful and almost incredible contrivance. Covering itself with a coat of mud, the Ichneumon watches the moment when the crocodile, coming out of the river, sleeps (as is its custom) upon a sand-bank, with its open mouth (turned towards the wind), and adroitly gliding

* Diodor. i. 87. † Diodor. i. 35.

down its throat, penetrates to its entrails. It then gnaws through its stomach; and having killed its enemy, escapes without receiving any injury. However unworthy of credit this story may be, the destruction of the crocodile's eggs by the Ichneumon is not improbable, both on account of its preferring eggs to every kind of food, and from its inhabiting the banks of the river, where those animals deposit them in the sand. And though the part of the country in which the Ichneumon abounds lies more to the north than the usual abode of the crocodile at the present day, there is little doubt that in former times the latter frequented Lower Egypt; and this is proved by the fact of its having been the sacred animal of the Arsinoïte nome.

It is, indeed, fortunate for the crocodiles of the present day that Ichneumons no longer abound in the same districts, and that their degenerate descendants have not inherited the skill of those mentioned by Diodorus. The "ætas parentum, pejor avis," giving the "progeniem vitiosiorem," has been a great relief to the crocodiles of modern days; who now enjoy their usual *siesta* without the fear of those unwelcome intruders. The chivalrous adventures of the Ichneumon have ceased to be recorded by the more matter-of-fact researches of modern naturalists; and the interests of the two animals no longer clash, as in the days of their adoration.

The nome of Heracleopolis, the Fyoom, and the vicinity of Cairo, still continue to be the chief resort of the Ichneumon; and it is sometimes tamed and

kept by the modern, as by the ancient Egyptians, to protect their houses from rats. But from its great predilection for eggs and poultry, they generally find the injury it does far outbalances the good derived from its services, as a substitute for the cat. In form it partakes of the weasel; with which it was formerly classed, under the head of Viverra. It is the Mangousta of Buffon, and the Nims, Tiffeh, and Kot Pharaoon (or "Pharaoh's Cat") of the Arabs. Its length is two feet seven inches, measuring from the end of the tail to the tip of the nose, the tail being one foot four inches, and it is covered with long bristly hair.

Though easily tamed, Ichneumons are seldom used by the modern Egyptians, for the reasons already given. Unless taken very young, and accustomed to the habits of a domestic life, they always prefer the fields to the confinement of the house; and those I kept at Cairo, though perfectly tame and approachable, were ever ready to escape to the garden, when an opportunity offered. And, whether from a jealousy common to two of the same profession, or from some natural hostility, I always found an irreconcileable hatred to exist between the Ichneumons and the cats of the ménage, which last generally avoided a second rencontre with a full-grown Ichneumon.

Much controversy has existed on the question, whether Ichneumons were tamed, and used in the houses of modern Egypt. Some have affirmed that they were frequently domesticated, others that this was incompatible with their nature. The

truth, as in many similar instances, lies between both. Some have most unquestionably been reared, and have served the purpose of a cat, as I know from positive experience, as well as from the reports of others. The two in my own possession at Cairo were very imperfectly tamed, being caught when full-grown; but I have seen one in the house of S. Lavoratori perfectly domesticated, against which the only complaint was its propensity to appropriate the eggs and poultry. On the other hand, it may be observed, that the custom of keeping them is by no means general, and the few which are accidentally met with are rather objects of curiosity than utility.

The paintings of Thebes, Memphis, and other parts of Egypt, frequently represent this animal clandestinely searching for eggs, or carrying off young birds from their nests amidst the water-plants of the lakes; and some representations of it in bronze confirm the authority of those ancient writers, who place it among the sacred animals of Egypt. Plutarch* attributes the religious respect of the Egyptians for the ox, sheep, and Ichneumon, to their utility to mankind.† "The people of Lemnos in like manner venerate the lark, from its finding out and breaking the eggs of the caterpillar; and the Thessalians‡ the stork, because on its first appearance in their country it destroys the numerous serpents with which it is then infested. They have therefore made a law that

* Plut. de Is. s. 74. † Cicero, Nat. Deor. lib. i.
‡ Conf. Plin. x. 23.

whoever kills one of these birds should suffer banishment." "The asp, the weasel, and the beetle, on the other hand, are worshipped on account of certain resemblances, (obscure as they are,) which those creatures are thought to present to the operations of the Divine power."

Herodotus says little respecting the Ichneumon*, except that it received the same honours of sepulture as the domestic animals. But Ælian† tells us that it destroyed the eggs of the asp, and fought against that poisonous reptile, which appears the most plausible reason for the veneration in which it was held by the Egyptians. Pliny‡, Strabo, and Ælian§ relate the manner in which it attacked the asp, and was protected from the effect of its poisonous bite. Ælian says it covered itself with a coat of mud, which rendered its body proof against the fangs of its enemy; or if no mud was near, it wetted its body with water and rolled itself in the sand. Its nose, which alone remained exposed, was then enveloped in several folds of its tail, and it thus commenced the attack. If bitten, its death was inevitable‖; but all the efforts of the asp were unavailable against its artificial coat of mail, and the Ichneumon, attacking it on a sudden, seized it by the throat and immediately killed it.

Strabo¶ gives a similar account of its covering itself with mud in order to attack the crocodile;

* Herodot. ii. 77.
† Ælian, Nat. An. vi. c. 38.
‡ Plin. viii. c. 24.
§ Ælian, iii. 22.
‖ Contrary to the common story of its eating a particular herb as an antidote, like the *wáran* mentioned in the next page.
¶ Strabo, xvii. p. 558.

and adds, that its mode of killing the asp was by seizing it by the head or tail, and dragging it into the river. In Pliny and Aristotle's description* of the Ichneumon, we find the same story respecting the coat of mud, in which it was clad for an encounter with the asp; and the former adds, that on perceiving its enemy, it deferred the attack until it had called to its assistance other Ichneumons. But modern experience proves that, without having recourse to a cuirass of mud, the Ichneumon fearlessly attacks snakes; and the moment it perceives them† raise their head from the ground, it seizes them at the back of the neck, and with a single bite lays them dead before it.

Diodorus affirms‡ that the cat was regarded as the destroyer of the asp, and other deadly serpents. But though the cat is known to attack them, its habits are not such as to ensure its success in these encounters. Even in attacking the scorpion, few have the address to kill that reptile, till it has been acquired by experience, which with the asp would be far too dearly bought. The way in which cats attack the scorpion is curious. They turn it over on its back by a blow of their claws upon its side, and then placing one foot on the body they tear off the tail with the other; and thus deprived of its weapon of offence, it is killed, and sometimes eaten, without further risk.

The Arabs relate that when the *wáran*, or

* Aristot. Hist. An. ix. 6.

† As Pliny says, "obliquo capite speculatus invadat in fauces." (viii. 24.) It only eats the brains.

‡ Diodor. i. 87.

lacerta monitor, attacks a snake, and is bitten by its venomous fangs, it immediately runs to a particular herb which grows in the desert; and eating some of it, and rubbing the wounded part upon the leaves, it recovers from the effect of the poison and returns to the fight. One assured me that he had witnessed an encounter of this kind, in which he perceived the effects of the herb whenever the lizard was wounded by its adversary; and having plucked it up during their continued encounter, he saw the wounded lizard seek in vain this antidote, and die of the bite. But the tales of the Arabs are not always true; and this cannot fail to recal the ancient belief in the properties of the Elephoboscon and Dictamnus.

Pliny mentions several plants said to be remedies against the bites of serpents*; and Cicero† asserts that "the wild goats of Crete, when wounded by poisonous arrows, fled to a herb called Dictamnus, which they had no sooner tasted than the arrows forthwith fell from their bodies." This is repeated in other words by Aristotle and Pliny‡, and by Virgil§ in these lines: —

> "Dictamnum genitrix Cretæa carpit ab Ida
> Puberibus caulem foliis, et flore comantem
> Purpureo: non illa feris incognita capris
> Gramina, cum tergo volucres hæsere sagittæ."

With regard to Ælian's remark‖ of the Ichneumon being both male and female, we may conclude that, like the notion respecting the spotted

* Plin. xxii. 22. et alibi. † Cicero, Nat. Deor. lib. ii.
‡ Plin. xxv. 8. "Statim decidentibus telis." Aristot. An. ix. 6.
§ Virg. Æn. xii. 412. ‖ Ælian, An. x. 47.

hyæna (or Marafeen of Ethiopia), it originated in a peculiarity common to both those animals; and the ludicrous statement afterwards given by the naturalist was supplied by a misguided imagination.

The vicinity of the Heracleopolite and Arsinoïte nomes, where two animals the most hostile to one another were revered, seems to have led to serious and repeated disputes. And to such a point was their animosity carried, that even the respect, with which the national vanity of an Egyptian might be expected to regard a monument so universally celebrated as the Labyrinth, was not sufficient to restrain the fanaticism of the Heracleopolites in maintaining the cause of their favourite animal. It is to the repeated injuries done by them to that building that we may attribute its early dilapidation*, and the difficulty now experienced in ascertaining its real position or its plan.

Though I do not propose here to enter into an inquiry respecting the site of the Labyrinth, it may not be altogether irrelevant to remark, that the fact of Pliny's placing it in the Heracleopolite nome†, and the circumstance above alluded to, of the people of that province having repeatedly injured the building, sufficiently prove it to have been very near the eastern confines of the Arsinoïte district. Hence also we perceive that it was not in the vicinity of the lake Mœris, the modern Birket el Ḳorn.

* Pliny, xxxvi. 13.

† Plin. xxxvi. 13. "Durat (labyrinthus) etiam nunc in Heracleote nomo."

This misconception arose from the statement of Herodotus, who has confounded the canal with the lake Mœris; and I believe the real position of this celebrated edifice will prove to be in the spot already indicated by me*, close to the pyramid of Howara. Here remains of granite and limestone mark its site; and they sufficiently accord, both from their appearance, and from the locality, with the accounts of Pliny, Strabo†, and Diodorus.‡

The Hyæna Vulgaris and Crocuta.

The only representations of the hyæna in the paintings of Thebes show it to have been looked upon as an enemy to the flocks and fields, and to have been hunted by the peasants, who either shot it with arrows, or caught it in traps. No sculpture in the temples, and no emblem in the tombs, furnish the least authority for supposing it sacred, though some have thought it was dedicated to the Egyptian Mars.

It is very common throughout Egypt; and the paintings of Thebes, Beni Hassan, and the tombs near the pyramids, show it to have frequented the upper and lower country in ancient times as at the present day. Its Coptic name is ϩⲟⲓⲧⲉ, and the same by which the hieroglyphics prove it to have been known in the ancient Egyptian language.

The favourite food of this animal seems to be the

* *Vide* Egypt and Thebes, p. 355. † Strabo, xvii. p. 557.
‡ Diodor. i. 66. "Παρα τον εισπλουν τον εις την Μοιριδος λιμνην."

ass. It sometimes attacks cattle and men, and is particularly dreaded by the modern peasants; but I never found one which ventured to attack a man who fearlessly advanced towards it, except when rendered savage by a wound, or by the desire natural to all animals of defending its young. On these occasions it is a rude and dangerous antagonist. Its general mode of attacking a man is by rushing furiously against him, and throwing him down by a blow of its large bony head; and in a sandy place it is said first to throw up a cloud of dust with its hind legs, and then to close with its opponent, while disconcerted by this wily artifice.

The Abyssinians have an extraordinary fancy respecting the hyæna. They affirm that a race of people who inhabit their country, and who usually follow the trade of blacksmiths, have the power of changing their form at pleasure, and assuming that of the hyæna. I had often heard this tale from natives of Abyssinia living in Egypt, and having been told many equally extravagant I was not surprised at their credulity. Meeting accidentally with an Englishman who had lived about thirty years there, and who on his way to Europe was staying a few days at Cairo, I mentioned, in the course of conversation, this singular notion, with an evident demonstration of my own disbelief, and with an inquiry whether it was generally credited. Looking at me with an unequivocal expression of pity for my ignorance, he answered that no Abyssinian ever doubted it, and that no one at all ac-

quainted with that country would think of asking such a question. "Every one," he added, "knows that those blacksmiths have the power of assuming the form of a hyæna, which as naturally belongs to them as that of a man. I had a proof of it a few days before I left Abyssinia. For while walking and conversing with one of them, I happened to turn my head aside for a few instants, and on looking round again I found that he had changed himself, and was trotting away at a little distance from me under his new form."

The hyæna crocuta, or spotted hyæna*, differs from the former in its form and colour, as well as its habits, which are gregarious. It appears to answer to the *Chaus* of Pliny†, which Linnæus places in the Felis tribe. It is the Crocuta of Strabo‡, which he considers a hybrid of the wolf and the dog. Large packs of them infest the country in many parts of Upper Ethiopia, but they do not extend their visits to Nubia or Egypt; and in former times also they seem to have been unknown in Egypt. For the sculptured representations of them show that they were only brought out of curiosity as presents to the Pharaohs, to be placed among the strange animals of foreign countries in the vivaria, or zoological gardens, of the royal domain. Nor is there any probability of their having held a place amongst the sacred animals either of Egypt or Ethiopia.

* The Marafeen or Marafeeb of Berber and Sennaar.
† Plin. viii. 19. "Effigie lupi, pardorum maculis."
‡ Strabo, xvii. p. 533.

The Cat.

The respect with which the Cat was treated in Egypt, was such as few of the sacred animals enjoyed. Its worship was universally acknowledged throughout the country*; and though, in some districts, the honours paid to it were less marked than in the immediate neighbourhood of Bubastis, its sanctity was nowhere denied; and the privileges accorded to the emblem of the Egyptian Diana, were as scrupulously maintained in the Thebaïd, as in Lower Egypt. "Never," says Cicero†, "did any one hear tell of a cat having been killed by an Egyptian;" and so bigoted were they in their veneration for this animal, that neither the influence of their own magistrates, nor the dread of the Roman name, could prevent the populace from sacrificing to their vengeance an unfortunate Roman who had accidentally killed a cat.‡

When one of them died a natural death, all the inmates of the house shaved their eyebrows in token of mourning, and having embalmed the body, they buried it with great pomp; so that, as Diodorus§ observes, "they not only respected some animals, as cats, ichneumons, dogs, and hawks, during their lifetime, but extended the same honours to them after death."

All writers seem to agree about the respect

* Strabo, xvii. p. 559.

† Cic. de Nat. Deor. i. 29. "Ne fando quidem auditum est, crocodilum, aut ibim, aut felem violatum ab Ægyptio."

‡ Diodor. i. 83. *Vide suprà*, p. 95.

§ Diodor. i. 83.

shown to the Cat throughout the country; we can therefore with difficulty credit the assertion of a late author*, who states, "that in Alexandria, one of these animals was sacrificed to Horus," even though the city was inhabited by a mixed population, in great part composed of Greeks. Those which died in the vicinity of Bubastis†, were sent to that city, to repose within the precincts of the place particularly devoted to their worship. Others were deposited in certain consecrated spots set apart for the purpose, near the town where they had lived. In all cases, the expense of the funeral rites depended on the donations of pious individuals, or on the peculiar honours paid to the Goddess of whom they were the emblem. Many were, no doubt, sent by their devout masters to Bubastis itself, from an impression that they would repose in greater security near the abode of their patron; and to the same feeling which induced their removal to a choice place of burial, may be attributed the abundance of Cat mummies in the vicinity of Shekh Hassan, where a small rock temple marks the site of the Speos Artemidos.‡

Those cats, which during their lifetime had been worshipped in the temple of Pasht§, as the living types of that Goddess, were doubtless treated after death with additional honours, and buried in a far more sumptuous manner. This distinguished post

* Sextus Empiricus, Pyrrhon. Hypotyp. iii. 24., quoted by Larcher. Herodot. ii. 301.

† Herodot. ii. 67. ‡ *Vide* my Egypt and Thebes, p. 379.

§ Of this Goddess, and her temple at Bubastis, *vide supra*, Vol. I. (2d Series) p. 277.

raised them from the rank of emblems, to that of representatives of the Deity herself. The Cynocephalus kept in the temple of Hermopolis, or the sacred hawk adored at Heliopolis, enjoyed, in like manner, a consideration far beyond the rest of their species, though all were sacred to Thoth and Rê, the Gods of those cities: and this remark equally applies to all the sacred animals of Egypt.

I have already observed, that in places where the Deities, to whom particular animals were consecrated, held a distinguished post in the sanctuary, the ceremony of removing them, after death, to another city was dispensed with.* We consequently find that the bodies of cats were embalmed and buried at Thebes, and other towns, where the rites of Pasht were duly observed: and if some individuals, as already stated, preferred, from a bigoted fancy or extravagant affection, to send the body of a favourite to the Necropolis of Bubastis, it was done with the same view, as when a zealous votary of Osiris requested, on his death-bed, that his body should be removed from his native town to "the city of Abydus. This, as Plutarch says†, "was in order that it might appear to rest in the same grave with Osiris himself;" but it was merely a caprice, in no way arguing a common custom. A few instances of a similar kind probably induced Herodotus to infer the general practice of removing the cats which had died in other places to Bubastis, as the Ibis to Hermopolis.‡

* *Vide suprà*, p. 100.
† Plut. de Is. s. 20.
‡ Herodot. ii. 67.

After showing how prolific Egypt was in domestic animals, Herodotus mentions * two peculiarities of the cats, by which he accounts for their numbers not increasing to the extent they otherwise would. But these, like other prodigies of the good old times, have ceased in Egypt, and the actions of cats, like other things, have been reduced to the level of common-place realities. He tells us, that "when a house caught fire, the only thought of the Egyptians was to preserve the lives of the cats. Ranging themselves therefore in bodies round the house, they endeavoured to rescue those animals from the flames, totally disregarding the destruction of the property itself; but, notwithstanding all their precautions, the cats, leaping over the heads and gliding between the legs of the bystanders, rushed into the flames, as if impelled by divine agency to self-destruction." Were this true the love of their domestic animals must frequently have sacrificed several contiguous houses, during their exertions to prevent the suicide of a cat; but, however great the grief of the Egyptians, in witnessing these wonderful cases of a feline *felo de se*, we may make some allowance for the exaggeration of a Greek †, and doubt the neglect of their burning dwellings ‡ stated by the historian.

That their numbers do not diminish in Egypt,

* Herodot. ii. 66.; and Ælian, vii. 27.

† I have had occasion to observe, that Herodotus has sometimes sacrificed truth to the pleasure of setting forth an amusing contrast to Greek customs, and striking his readers or hearers with surprise. Several instances of this may be pointed out in his Euterpe, 35 and 36.

‡ "Αμελησαντες σβεννυναι το καιομενον."

is perceptibly felt by the present inhabitants of Cairo; who are frequently obliged to profit by the privilege of sending their surplus Cat population to the house of the Kadi, where a fund is charitably provided for their maintenance. When they are found to have increased, as is often the case, to a troublesome extent in a house, the inmates send a basket full of cats to be set loose in the Kadi's court-yard; without much regard to the feelings of the neighbours, who happen to live in so disagreeable a vicinity. Daily at the *asser**, a person, employed for this purpose, brings a certain quantity of meat, cut into small pieces, which is thrown into the middle of the court-yard, and a prodigious number of cats is seen about that hour, coming down from the walls on all sides, to partake of their expected repast. The weak and the newly arrived fare but badly, the whole being speedily carried off by the veterans, and the most pugnacious of the party, — the former excelling in rapidity of swallowing, the latter in appropriating; and many only obtain a small portion, while the claws and teeth of their stronger competitors are occupied.

A similar feeling in favour of this animal provides food for other communities of cats, in various parts of the city; and though they no longer enjoy the same honours as their predecessors, they are invariably well treated by the modern Egyptians, from their utility in freeing the houses from the

* In the afternoon, between midday and sunset.

numerous rats and reptiles which so often infest them. Such favourites are they, that, while the dog is looked upon as an unclean animal, whose touch is carefully avoided by the Moslem, the cat is often allowed to partake of the same dish with its master; unless there be reason to suppose it has been contaminated by eating a scorpion, or other unclean reptile.

The origin of the respect paid to the Cat by the ancient Egyptians, was owing to the benefits it was thought to confer on mankind, by destroying various noxious reptiles.* And though, as I have already observed, Diodorus, in considering it as the enemy of the asp, and other serpents, gives it more credit than it really deserved, its utility in a country like Egypt must have been universally allowed. This predilection for it is frequently alluded to in the paintings, where a favourite cat is represented accompanying the master of the house in his fowling excursions, or when seated at home with a party of friends.

"The care they took of the Cat, and other sacred animals," says Diodorus†, "was remarkable. For these and the ichneumons, they prepared bread sopped in milk, or fish of the Nile cut up into small pieces, and each was supplied with the kind of food best suited to its habits and taste. As soon as they died, they were carried amidst bitter lamentations to the embalmers, and their bodies having been prepared with oil of cedar, and other aromatic

* Diodor. i. 87.

† Diodor. i. 83.

substances capable of preserving them, were deposited in sacred vaults."

Numerous embalmed Cats are found in tombs at Thebes, and other places in Upper and Lower Egypt. They are frequently accompanied by the mummies of dogs, — probably from these two being looked upon as the favourite domestic animals of the country. They are generally enveloped in the same manner, — the legs bound up with the body, and the head alone left in its real shape. This, from the ears and painted face, readily indicates the animal within the bandages; which are sometimes of various colours, arranged in devices of different forms. Cat mummies were sometimes deposited in wooden boxes or coffins; but in all cases they were wrapped in linen bandages, which, as Diodorus observes*, were employed for enveloping the bodies of cats, and other sacred animals.

According to Plutarch†, the Cat was placed upon the top of the Sistrum, "to denote the Moon; its variety of colour, its activity in the night, and the peculiar circumstances attending its fecundity, making it a proper emblem of that luminary." For it is reported, that at first it brings forth one, then two, afterwards three, and so on; adding one to each former birth till it reaches seven; so that it brings forth twenty-eight in all, corresponding to the several degrees of light which

* Diodor. i. 83.

† Plut. de Is. s. 63.

appear during the Moon's revolutions. "And though," he adds, "such things may appear to carry an air of fiction with them, yet it may be depended upon, that the pupils of her eyes seem to fill up, and to grow larger, upon the full of the Moon, and to decrease again and diminish in their brightness on its waning."

The notion of the cat having been emblematic of the Moon was probably owing to the Greeks supposing Pasht or Bubastis, the Egyptian Diana, to be related to the Moon, as in their own mythology. That it was erroneous is evident, from the fact of the Moon being represented in the Egyptian Pantheon by the God Thoth; but it may be more readily pardoned than many of the misconceptions of the Greeks.

According to the fable which pretended to derive the worship of animals from the assumption of their various shapes by the Gods, when striving to elude the pursuit of Typho, or the wicked attacks of mankind*, the Goddess Diana was said to have taken the form of a cat.

* Diodor. i. 86. Conf. Plut. de Is. s. 72. Ovid. Met. v. 323. —

—— "donec fessos Ægyptia tellus
Ceperit, et septem discretus in ostia Nilus.
Huc quoque terrigenam venisse Typhoëa narrat,
Et se mentitis Superos celâsse figuris:
Duxque gregis, dixit, fit Jupiter; unde recurvis
Nunc quoque formatus Libys est cum cornibus Ammon.
Delius in corvo, proles Semeleïa capro,
Fele soror Phœbi, niveâ Saturnia vaccâ,
Pisce Venus latuit, Cyllenius Ibidis alis."

The Lion.

The worship of the Lion was particularly regarded in the city of Leontopolis*; and other cities adored this animal as the emblem of more than one Deity. It was the symbol of strength†, and therefore typical of the Egyptian Hercules. With this idea the Egyptian sculptors frequently represented a powerful and victorious Monarch accompanied by it in battle; though, as Diodorus‡ says of Osymandyas, some suppose the King to have been really attended by a tame lion on those occasions.

Macrobius§, Proclus‖, Horapollo¶, and others, state that the Lion was typical of the Sun; an assertion apparently borne out by the sculptures, which sometimes figure it borne upon the backs of two lions.** It is also combined with other emblems appertaining to the God Rê.†† In the connection between the Lion and Hercules, may be traced the relationship of the Sun and the God of Strength; Hercules, or the Dom of Egypt, being, as already observed‡‡, "the power of the Deity, and the force of the Sun."

I have had occasion to mention a God, and several Goddesses, who bore the head of a lion§§, independent of the Egyptian Diana, Pasht, or Bu-

* Diodor. i. 84. Strabo, xvii. Porphy. de Abstin. iv. 9. Ælian, Hist. An. xii. 7. Plin. v. 10.

† Clem. Strom. lib. v.

‡ Diodor. i. 48.

§ Macrob. Saturn. i. 26.

‖ Proclus de Sacrific. "Some animals are Solar, as lions and cocks."

¶ Horapollo, i. 17.

** *Vide* Plate 29. fig. 6.

†† *Vide* Plate 43. *a*.

‡‡ *Vide suprà*, p. 16.

§§ *Suprà*, p. 84.

bastis. This Deity had the head of a Cat, or of a lioness; and the demonstrative sign following her name * was sometimes the latter, in lieu of the Cat, her peculiar emblem. Hence it is evident that the Egyptians not only included those two animals in the same family, but considered them analogous types. This, however, seems only to apply to the female, and not to have extended to the male lion, which was thought to partake of a different character, more peculiarly emblematic of vigour and strength.

Macrobius pretends that the Egyptians employed the Lion to represent that part of the heavens where the Sun, during its annual revolution, was in its greatest force, "the sign Leo being called the abode of the Sun;" and the different parts of this animal are reputed by him to have indicated various seasons, and the increasing or decreasing ratio of the solar power.† The head he supposes to have denoted the "present time‡;" which Horapollo interprets as the type of vigilance; and the fire of its eyes was considered analogous to the fiery look which the Sun constantly directs towards the world.

In the temple of Dakkeh, the Lion is represented upon the shrine or sacred table of the Ibis, the bird of Hermes; and a monkey, the emblem of the same Deity, is seen praying to a Lion with the disk of the Sun upon its head.

Some also believed the Lion to be sacred to the

* *Vide suprà*, Vol. I. (2d Series) p. 278. † Macrob. Saturn. i. 26.
‡ Macrob. Saturn. i. 25. Macrobius also says the Sun is the "heart of heaven," and the "mind of the world" (i. 20.). Besides other names, he has that of Phanes (i. 18.).

Egyptian Minerva*; and Ælian says the Egyptians consecrated it to Vulcan†, "attributing the fore part of this animal to fire, and the hinder parts to water."

Sometimes the Lion, the emblem of strength, was adopted as a type of the King, and substituted for the more usual representative of royal power, the sphinx; which, when formed by the human head and lion's body, signified the union of intellectual and physical strength.

In Southern Ethiopia‡, in the vicinity of the modern town of Shendy, the lion-headed Deity seems to have been the chief object of worship. He holds a conspicuous place in the great temple of Wady Owáteb, and on the sculptured remains at Wady Benat; at the former of which he is the first in a procession of Deities, consisting of Rê, Neph, and Pthah, to whom a Monarch is making offerings. On the side of the propylæum tower is a snake with a lion's head and human arms, rising from a lotus; and in the small temple at the same place, a God with three lions' heads and two pair of arms holds the principal place in the sculptures. This last appears to be peculiarly marked as a type of physical strength; which is still farther expressed by the choice of the number three §, indicative of a material or physical sense. The Lion

* *Vide suprà*, Vol I. (2d Series) p. 286.

† Ælian, Nat. An. xii. 7. "(Ægyptii) animantes etiam, earumque partes ad naturam referunt . . . . attribuunt igni hujus animalis (leonis) anteriora, aquæ vero posteriora." Tr.

‡ *Vide suprà*, Vol. I. (2d Series) p. 241.

§ *Vide suprà*, Vol. I. (2d Series) p. 195., on the Numbers.

also occurs in Ethiopia, devouring the prisoners or attacking the enemy, in company with a King, as in the Egyptian sculptures.

According to Plutarch*, "the Lion was worshipped by the Egyptians, who ornamented the doors of their temples with the gaping mouth of that animal, because the Nile began to rise when the Sun was in the constellation of Leo." Horapollo† says, Lions were placed before the gates of the temples, as the symbols of watchfulness and protection. And "being a type of the inundation, in consequence of the Nile rising more abundantly when the Sun is in Leo, those who anciently presided over the sacred works, made the water-spouts and passages of fountains in the form of lions.‡ The latter remark is in perfect accordance with fact, — many water-spouts terminating in lions' heads still remaining on the temples. Ælian§ also says, that "the people of the great city of Heliopolis keep lions in the vestibules or areas of the temple of their God (the Sun), considering them to partake of a certain divine influence, according to the statements of the Egyptians themselves;" "and temples are even dedicated to this animal." But of this, and the statement of Horapollo respecting the Deity at Heliopolis, under the form of a lion, I have already spoken.‖

* Plut. de Is. s. 38. *Vide* also Pliny, xviii. 18., and Plut. Sympos. iv. 5., where he speaks of the Egyptian fountains ornamented with lions' heads for the same reason.

† Horapollo, i. 19.

‡ Horapollo, i. 21.

§ Ælian, Nat. Hist. xii. 7.

‖ *Vide suprà*, Vol. I. (2d Series) p. 296, 297.

The figure of a lion, or the head and feet of that animal, were frequently used in chairs, tables, and various kinds of furniture, and as ornamental devices. The same idea has been common in all countries, and in the earliest specimens of Greek sculpture. The lions over the gate of Mycenæ are similar to many of those which occur on the monuments of Egypt.

No mummies of lions have been found in Egypt. They were not indigenous in the country, and were only kept as curiosities, or as objects of worship. In places where they were sacred, they were treated with great care, being "fed with joints of meat, and provided with comfortable and spacious dwellings, — particularly in Leontopolis, the City of Lions; and songs were sung to them during the hours of their repast."* The animal was even permitted to exercise its natural propensity of seizing its prey; in order that the exercise might preserve its health; for which purpose a calf was put into the enclosure. And having killed the victim thus offered it, the lion retired to its den, — probably without exciting in the spectators any thought of the cruelty of granting this indulgence to their favourite animal. We naturally censure them for sacrificing their humanity to a religious prejudice; but while we do so, let us not forget to anticipate the reply of an Egyptian, by calling to mind the fact, that many keepers of animals in modern Europe, without the plea

* Ælian, xii. 7.

of religious feeling, commit a similar act of cruelty; living creatures being given as food to snakes and other animals, frequently for the sole purpose of amusing or astonishing an idle spectator.

Panther, Leopard, and Felis Chaus.

These animals do not appear to have been sacred in Egypt, and the two former alone are represented in the sculptures. It is evident that they were merely brought to Egypt as curiosities; and their skins, which were in great request for ornamental purposes, were among the objects presented by the Ethiopians, in their annual tribute, to the Egyptian Monarchs. Though the Felis Chaus* does not occur in the sculptures, it is a native of Egypt, inhabiting principally the hills on the western side of the Nile, and sometimes extending its predatory rambles to the vicinity of the pyramids. In appearance, it is like a large cat, with a tuft of long black hair on the extremity of its ears, in which, as in its size, it bears some resemblance to the lynx.

Mouse, Rat, Jerboa, Porcupine, and Hare.

The injuries caused by mice and rats, in a country like Egypt, were far from suggesting any sanctity in these destructive animals; though jerboas, from their more secluded habits and smaller numbers, might not have excited the same animosity, either among the peasantry or the inhabitants of the

* *Vide suprà*, p. 160.

towns. Two species of jerboa inhabit the country. They are the same which Pliny and Ælian * mention as "mice walking on two legs," "using," as the latter observes, "their fore feet for hands," and "leaping, when pursued, upon their hind legs."

Those with bristles, like the hedgehog, described by Pliny†, are still common in Egypt, principally in the desert, where their abode is among stones and fallen rocks.

The mummies of mice and rats are said to have been found in the tombs of Thebes.

The rat is figured in the paintings among the animals of Egypt; and at Beni Hassan it is very consistently placed near its natural enemy, the cat. The number of these destructive animals in some parts of Egypt is beyond belief. The fields, the banks of the river, and the boats themselves, swarm with rats, frequently of immense size; and even in the deserts, I have occasionally found a small kind, which Nature enables to live, though far removed beyond the reach of water, and apparently with very little means of subsistence.

The porcupine is also represented in the Egyptian paintings among the wild animals of the desert. But it does not appear whether, like the modern Italians and others, the ancient Egyptians ate its flesh; and there is no evidence of its having been sacred, or even kept by them, and embalmed after death.

* Ælian, xv. 26.

† Plin. x. 65. "Ægyptiis muribus durus pilus, sicut herinaceis. Iidem bipedes ambulant." Those which walk on two legs should be distinct from the bristly-haired mice.

The hare was probably lawful food to the Egyptians, though forbidden to the Jews *; and it is frequently shown by the sculptures to have been among the game caught by their chasseurs. It differs in appearance from our own; and though frequently exaggerated by the Egyptian artists, the length of its ears and general form show it to be distinct from the European species. Some idea may be formed of it from the paintings in the tombs, one of which is preserved in the British Museum. Though not sacred, it was admitted as an emblem of some of the Genii, or lower order of Gods, who were figured in the funereal subjects with the head of this animal. In the hieroglyphics it signified "to open," as Horapollo tells us,—being the beginning or principal part of the word *ouôn*.

Elephant.

The Elephant is represented in the sculptures, together with the bear, among the presents brought by an Asiatic nation to the Egyptian King. Ivory is also frequently shown to have been sent to Egypt from Ethiopia and the interior of Africa; and the Ptolemies, at a subsequent period, established a hunting place on the confines of Abyssinia, for the chase of the elephant.

It does not appear at any time to have held a post among the sacred animals of the country; even at the island of Elephantine, which took its name from it, nothing indicates the worship of

* Levit. xi. 6. "And the hare, because he cheweth the cud and divideth not the hoof; he is unclean unto you."

the Elephant. It only occurs there in the name of the place, which in hieroglyphics* is styled "the Land of the Elephant." Nor does it appear as an object of adoration in the numerous subjects which cover the walls of the neighbouring island, Philæ, where, had it been sacred in the vicinity, it would not have been omitted; and the only instance of it is in a side entrance to the front court of the temple of Isis, where the God Nilus brings an Elephant, among the presents to be offered for the King to the Deity of the place.

In Ethiopia, the Elephant is once found in a temple at Wady Benát, near Shendy, with various Deities and sacred devices; but there is no evidence of its having been worshipped there, or even ranked among the sacred animals of that country.

Hippopotamus.

The Hippopotamus was sacred to the God Mars, and worshipped at Papremis. In former times it seems to have been a native of Egypt, and to have lived in the northern part of the Nile. The city where it is reputed to have been principally honoured, stood in the Delta; and Herodotus†, Diodorus‡, and others, mention it among

* *Vide* Plates of R. S. of Literature, Plate 59.
† Herodot. ii. 59. and 63. and 67.
‡ Diodor. i. 35. Aristot. Hist. An. ii. 7.

the animals of Egypt. But it is now confined to the upper parts of Ethiopia; being seldom known to come into Nubia, or that part lying between the second and first cataract; and if ever it is seen in Egypt, its visit is purely accidental, and as contrary, as I have already had occasion to remark*, to its own expectations, as to those of the astonished natives who witness its migration. I have also mentioned the mode of catching it, and the uses to which its hide were applied, both in ancient and modern times.†

Herodotus says, that though the Hippopotamus is sacred in the Papremitic nome, they have not the same respect for it in the rest of Egypt; and, according to Plutarch, "it was reckoned amongst the animals emblematic of the Evil Being. At Hermopolis," he adds, "is shown a statue of Typho, which is a river-horse with a hawk upon its back, fighting with a serpent; the river-horse signifying Typho, and the hawk that power and sovereignty which he frequently gets into his hands by violence, and then employs in works of mischief, both to his own annoyance and to the prejudice of others. So, again, those sacred cakes offered in sacrifice upon the seventh day of the month Tybi, when they celebrate the return of Isis from Phœnicia, have the impression of a river-horse bound stamped upon them." From the representations of this animal in the sculptures both in Upper and Lower Egypt, it is evident that the respect paid

* *Suprà*, Vol. III. p. 74. † *Suprà*, Vol. III. p. 69

to it was far from being general in the country; and figures of a Typhonian character in religious subjects on the monuments are frequently portrayed with the head of a hippopotamus.* Even the Cerberus, or monster of Amenti, is sometimes represented under the form of this animal. I have nowhere found a male Deity with the head of a hippopotamus, or accompanied by it as an emblem, in any of the sculptures of Egypt; and the only instances of a hippopotamus-headed God are in some figures of blue pottery, probably from the vicinity of Papremis, to which, as Herodotus observes, its worship was confined.

According to Plutarch, the "river-horse" was the emblem of "impudence."† This he endeavours to show by a hieroglyphic sentence in the porch of the temple of Saïs, composed of an *infant*, an *old man*, a *hawk*, a *fish*, and a *hippopotamus*, which he thus interprets, "Oh! you who are coming into the world, and who are going out of it (that is, young or old), God hateth impudence." And, indeed, if the reason he gives‡ for its having been chosen as this symbol were true, or even believed by the Egyptians, we ought not to be surprised that he was considered sufficiently unamiable to be a Typhonian animal. Clemens substitutes the crocodile for the hippopotamus in this sentence, which he gives§ from

* *Vide suprà*, 88.; and Vol. I. (2d Series) p. 429, 430.
† Plut. de Is. s. 32.
‡ Conf. Ælian. An. vii. 19.
§ Clem. Strom. v. p. 159.

a temple at Diospolis; and Horapollo* assigns to the claws of the hippopotamus the signification of "injustice and ingratitude," as to the whole animal the force of "time," or "an hour."

The injury done by this animal to the corn† fields might suffice to exclude it from the respect of the agricultural population; and the Egyptian peasants were probably called upon to frighten it out of their fields on many occasions with brass saucepans and other utensils, in the same manner as the modern Ethiopians. But it probably never abounded in that part of the Nile south of the first cataract; and its worship was confined to places beyond the reach of its intrusion.

The hippopotamus was also said to have been‡ a symbol of the Western pole, or the region of darkness,— distinct, of course, from that primeval darkness which covered the deep, and from which sprang the light, supposed to have been typified by the Mygale, the emblem of Buto. I have already§ explained the opinions of the Egyptians on this point; and on the supposed analogy of the West, which buried the Sun in darkness‖, and the gloomy mansions of the dead; the former being termed Ement, and the latter Amenti. I have also noticed the resemblance between *Eréb* (or *Gharb*), the West, of the Hebrews, and the *Erebus* of Greece.¶

* Horapollo, i. 56. and ii. 20. † Ælian, v. 53.
‡ *Vide* Euseb. Præp. Evang. iii. 12.
§ *Vide suprà*, Vol. I. (2d Series) p. 273, 274.
‖ *Vide suprà*, p. 50.; and Vol. I. (2d Series) p. 388.
¶ *Vide suprà*, p. 74.

Mummies of the hippopotamus are said to have been found at Thebes, and one is preserved in the British Museum.

Pig, and Wild Boar.

The horror in which the pig was held in Egypt, I have had occasion to mention.* According to Herodotus†, the same aversion extended to the people of Cyrene, who abstained from the meat of swine, as well as "of the Cow out of respect to Isis." Herodotus‡ says it was unlawful for the Egyptians to sacrifice the pig to any Gods but to the Moon and Bacchus, which was only done at the full Moon,—a sacred reason forbidding them to offer it on any other festival.§

It was on the former occasion alone that the people were permitted to eat its flesh,—a wise sanatory regulation having made it unclean in the hot climate of Egypt. A similar prohibition was denounced against it by the Jewish legislator, and the Abyssinian Christians continue to think it a religious duty to abstain from this unwholesome food.

From the aversion felt by the Egyptians to the pig, we can readily account for their choosing it as an emblem of uncleanness‖, and a fit abode for the souls of wicked men. The prejudices of other people have to the present day followed its name,

* *Suprà*, Vol. II. p. 17.; Vol. III. p. 33. &c.
† Herodot. iv. 186. ‡ Herodot. ii. 47.
§ The celebration of this rite I shall mention in treating of the Ceremonies.
‖ Horapollo, ii. 37. Ælian, x. 16.

even to a proverb, however welcome its meat may be at table*; and though we may not enter into all the horror of an Egyptian on seeing the great predilection of a Greek for the pig, we may ourselves feel surprised at Homer's respect for a feeder of pigs, who had the title "divine," and "prince of men."†

In the fête of Bacchus, the historian tells‡ us, they did not eat the pig, which was sacrificed before their door, but gave it back to the person of whom it had been purchased. Plutarch§, however, says that "those who sacrifice a sow to Typho once a year at the full Moon, afterwards eat its flesh; giving as a reason for the ceremony, that Typho, being in pursuit of that animal at this season, accidentally found the chest wherein was deposited the body of Osiris." But it does not appear whether he had in view the festival of Bacchus (Osiris), or that of the full Moon previously mentioned by Herodotus; and it is possible that both writers intended to confine the custom of eating swine's flesh to one single day in the year. Ælian, indeed, affirms, that they only sacrifice the sow (which they consider an animal most hateful to the Sun and Moon) *once a year*, on the festival of the Moon, but on no other occasion either to that or *any other* Deity."

* Cicero does not pay a compliment to pigs, when he says they have "animam pro sale ne putrescant." Nat. Deor. lib. ii. Ælian, on the authority of Agatharcides, gives the pigs of Æthiopia horns, v. 27.

† Hom. Od. xiv. 48. and 22.—"Διος υφορβος," and "Συβωτης, ορχαμος ανδρων." *Vide* also, xv. 350. 388. &c.

‡ Herodot. ii. 48.

§ Plut. de Is. s. 8.

Though the pig may not properly be classed among the sacred animals, it was an emblem of the Evil Being; and this may account for Plutarch's supposing it to have been connected with the history of Osiris and Typho.

Several instances occur of the pig in sacred subjects, principally in the tombs, where the attendance of monkeys might be supposed to connect it with the Moon.* But these seem chiefly to refer to the future state of the wicked, whose souls were thought to migrate into that unclean animal; and the presence of Anubis confirms this opinion.

Pigs were kept by the Egyptians, as I have already observed †, to be employed for agricultural purposes; and Ælian ‡, on the authority of Eudoxus, pretends that "they were sparing in their sacrifices of swine, because they were required to tread in the grain, pressing the seed with their feet from the surface into the soil, and securing it from the ravages of birds."

It does not appear whether the wild boar was hunted by the chasseur, — those parts of Egypt where hunting scenes are represented, not being frequented by that animal, whose resorts were probably, as at present, confined to the banks of the Birket el Korn §, and the vicinity of Lake Menzaleh.

* *Vide suprà*, p. 8.
‡ Ælian, x. 16.
† *Suprà*, Vol. I. (2d Series) p. 46.
§ In the Fyoom, formerly Lake Mœris.

The Hyrax.

As the Hyrax did not hold a rank among the sacred animals, I need only refer to what has already been stated respecting it*, in enumerating the animals of Egypt.

The Horse and Ass.

Notwithstanding the great utility of the horse, it did not enjoy sacred honours, nor was it the emblem of any Deity. This is the more remarkable, as the breed of horses was considered of the highest importance in Egypt; and even among the Greeks, less scrupulous regarding the sanctity of animals, it was dedicated to one of the principal Gods of their Pantheon. For though Neptune was unknown in Egypt, and the sea was odious to the Egyptians, the warlike horse might well have found some Deity of eminence to adopt it as a type; and surely few would stand less in need of so peculiarly a terrestrial animal than the God of the Ocean, and few be less consistently chosen as the patron of the horse.

But an evident distinction was conferred on the less dignified ass; and if, as some have thought, it is a greater disgrace to pass unobserved, than to be noticed even in an unfavourable or equivocal manner, the ass enjoyed the marked but uncom-

* Vol. III. p. 28.

plimentary honour of being sacred to Typho. This distinction entailed upon it another less enviable, though more positive mark, of their notice, "the Coptites being in the habit of throwing an ass down a precipice, considering it unclean and impure, from its supposed resemblance to Typho.*" "The inhabitants of (Abydus†), Busiris, and Lycopolis carried their detestation of this animal still farther; so that they even scrupled to make use of trumpets, because their sound was thought to be like the braying of an ass."‡

It was from "the idea entertained by the Egyptians of the stupidity and sensuality of its disposition, that they gave the Persian Prince Ochus the name of the Ass, in token of their execration of so detestable a tyrant." Even the colour of this animal was thought to partake of the nature of the Evil Being; and with a similar prejudice, whenever any individual happened to have a red complexion or red hair, they considered him connected with Typho. For this reason they offered red oxen in their sacrifices; and in consequence of its supposed resemblance to Typho, "those cakes offered in sacrifices, during the two months Paüni and Phaophi, had the impression of an ass bound stamped upon them; and for the same reason, when they sacrificed to the Sun, they strictly enjoined all who approached to worship

* Plut. de Is. s. 30.

† Ælian, x. 28. says, Busiris, Abydus, and Lycopolis.

‡ Most people will agree in the unmelodious voice of this animal; but the Pythagoreans had a curious idea, that "it was not susceptible of harmony, *being insensible to the sound of the lyre*." Ælian, x. 28.

the God, neither to wear any gold about them*, nor to give provender to an ass." Another superstitious reason was also assigned by them, according to Plutarch, for their contempt of the ass; — "that Typho escaped out of battle upon that animal, after a flight of seven days; and after he had got into a place of safety begat two sons, Hierosolymus and Judæus.†" But this, he adds, "is evidently told to give an air of fable to the Jewish history."

Some instances occur of an ass-headed Deity.‡ He is rarely met with, and is apparently of the order of Demons, or an inferior class of Gods, connected with a future state in the region of Amenti. The only place where I have seen the Onocephalus is at Tuot, the ancient Tuphium§; but the head of the ass is sometimes introduced among the hieroglyphics.

The prejudice against the ass‖ appears to have been universal in all ages. Egypt and the East, however, seem to have looked upon it rather as an emblem of perverseness than of stupidity; and in this character it is still viewed by the Arabs¶, as the

* We cannot fail to be struck by such superstition; but an old Egyptian might smile at the scruples of many persons who object to commence a journey on a Friday, dine thirteen at table, or look upon a new Moon without silver in their pocket. A modern Egyptian avoids visiting a friend suffering from ophthalmia with "any gold about him," lest he should increase the malady.

† Plut. de Is. s. 31.

‡ Horapollo supposes the Onocephalus to signify one who has never travelled out of his own country, i. 23.

§ Tuot, or Seleméeh, is in the Thebaïd, nearly opposite Hermonthis, or Erment, on the east bank.

‖ Jerem. xxii. 19.

¶ *Vide* the introductory tale in the Arabian Nights.

bull is considered by them the symbol of stupidity. Ælian* pretends that "Ochus, King of Persia, in order to afflict the Egyptians, slew the Apis, and consecrating an ass in its stead, commanded them to pay it divine honours;" and even if not looked upon with the same detestation at Memphis, as at Lycopolis and Busiris, we may suppose (if Ælian's story be true) how fully the tyrant's intention was gratified, by the substitution of this animal for their God.

Neither the mummies of the pig, hyrax, horse, or ass, have been found in the tombs of Egypt.

Camel, Giraffe, Oryx.

Of the camel†, stag, giraffe, gazelle, and other antelopes, I have already treated.‡ I have also remarked the singular fact of the camel not being represented in the hieroglyphics, either in domestic scenes, or in subjects relating to religion.

Though its flesh was forbidden to the Jews§, it is probable that religious scruples did not prevent the Egyptians from eating it; and the modern inhabitants, as well as the Arab tribes, delight in this light and wholesome food. But the wisdom of forbidding so valuable an animal is evident, from the great probability of its being killed when about to die a natural death; and the Arabs are so scrupu-

* Ælian, An. x. 28.

† *Vide* Plin. viii. 18., of the Camel and Giraffe. *Vide* Strabo, xvii. 533.

‡ Vol. III. p. 24. 35.

§ Levit. xi. 4.

lous on this point, that few can be induced to eat the meat of the camel, unless certain of its having been killed when in a healthy state.

The giraffe frequently occurs, both in the paintings, as a rare animal brought from Ethiopia to Egypt, and as a hieroglyphic in monumental sculptures. But there is no appearance of its having been sacred, though an instance is mentioned of its having been found embalmed. It is introduced as an emblem connected with the religion, in the sculptures of Hermonthis, where it accompanies the figure of death, some apes, and a jackal in adoration of the winged Scarabæus, the emblem of the Sun. Pliny says it was called by the Ethiopians Nabin, or Nabis.

Of the antelopes, the Oryx was the only one chosen as an emblem; but it was not sacred; and the same city, on whose monuments it was represented in sacred subjects, was in the habit of killing it for the table.

The head of this animal formed the prow of the mysterious boat of Pthah-Sokari-Osiris, who was worshipped with peculiar honours at Memphis, and who held a conspicuous place among the contemplar Gods of all the temples of Upper and Lower Egypt. This did not, however, prevent their sacrificing the Oryx to the Gods, or slaughtering it for their own use; large herds of them being kept by the wealthy Egyptians for this purpose*: and the sculptures of Memphis and its vicinity

* *Vide suprà*, Vol. I. (2d Series) p. 138. 254.; and Vol. III. p. 7. 24.

abound, no less than those of the Thebaïd, with proofs of this fact. But a particular one may have been set apart and consecrated to the Deity, — being distinguished by certain marks which the priests fancied they could discern, as in the case of oxen exempted from sacrifice.* And if the law permitted the Oryx to be killed without the mark of the pontiff's seal, (which was indispensable for oxen previous to their being taken to the altar,) the privilege of exemption might be secured to a single animal, when kept apart within the inaccessible precincts of a temple.

In the Zodiacs, the Oryx was chosen to represent the sign Capricornus.

M. Champollion considers it the representative of Seth; and Horapollo† gives it an unamiable character, as the emblem of impurity. It was even thought "to foreknow the rising of the Moon, and to be indignant at her presence." Pliny is disposed to give it credit for better behaviour towards the Dog-star‡, which, when rising, it looked upon with the appearance of adoration. But the naturalist was misinformed respecting the growth of its hair§, in imitation of the Bull Basis.

Such are the fables of old writers; and, judging from the important post it held in the boat of Sokari, I am disposed to consider it the emblem of a good rather than of an evil Deity, contrary to the opinion of the learned Champollion.

* Herodot. ii. 38.
† Horapollo, i. 49. *Vide* Ælian. An. x. 28.
‡ Plin. ii. 40. Ælian, vii. 8. § Plin. viii. 53.

Goat. Ibex.

According to Herodotus*, the Goat was sacred in the Mendesian nome, where great honours were paid to it, particularly to the male. In that province, even the goatherds themselves were respected, notwithstanding the general prejudice of the Egyptians against every denomination of pastor. The same consideration was not extended to these animals in every part of the country; and some of the inhabitants of Upper Egypt sacrificed them; as the Mendesians offered to their God sheep, which were sacred in the Thebaïd.† Ælian‡ states, that at Coptos the she-goat was sacred, and religiously revered, — being a favourite animal of the Goddess Isis, who was particularly worshipped there; but this feeling did not prevent their sacrificing the males of the same species.

Herodotus also tells us that the goat was sacred to Pan, who was worshipped in the Mendesian nome; but he appears to have confounded that Deity, who in reality corresponded to the Khem of Egypt, with Mandoo, and to have described the God of Generation under a form which was given to no one of the Egyptian Pantheon.§

When a he-goat died, the whole Mendesian nome went into mourning; and Strabo‖ and Diodorus¶ also mention the veneration in which it was held, in some parts of Egypt, as the emblem of the generative principle. It is, therefore, sin-

* Herodot. ii. 46.
† Herodot. ii. 42.
‡ Ælian, x. 23.
§ *Vide suprà*, 32.; and Vol. I. (2d Series) p. 260.
‖ Strabo, xvii. p. 559.
¶ Diodor. i. 88. and 84.

gular that the horns of the goat were not given to Khem, who answered to that attribute of the divine power. Plutarch* pretends that the Mendesian goat was called Apis, like the Sacred Bull of Osiris; but this is very questionable, as I have already observed†; and, unfortunately, little remains of the monuments in the Mendesian nome to guide us respecting the true character of the presiding Deity of that province.

The Ibex, or wild goat‡ of the desert, was not sacred. It occurs sometimes in astronomical subjects; and is frequently represented among the animals slaughtered for the table and the altar, both in the Thebaïd and in Lower Egypt.

The Sheep, and Kebsh.

The Sheep was sacred in Upper Egypt, particularly in the vicinity of Thebes and Elephantine. The Lycopolites, however, sacrificed and ate this animal, "because the wolf did so, whom they revered as a God§;" and the same was done by the people of the Mendesian nome; though Strabo‖ would seem to confine the sacrifice of sheep to the nome of Nitriotis. In the Thebaïd it was considered not merely as an emblem, but ranked among the most sacred of all animals. It was dedicated to Neph, one of the greatest Deities of the Thebaïd, who was represented with the head of a ram (for, as I have already

* *Vide suprà*, p. 56.
‡ Ælian, xiv. 16.
‖ Strabo, xvii. p. 552.
† *Suprà*, Vol. I. (2d Series) p. 72.
§ Plut. de Is. s. 72.

observed*, this was not given to Amun, as the Greeks and Romans imagined); and the inhabitants of that district deemed it unlawful to eat its flesh†, or to sacrifice it on their altars. According to Herodotus, they sacrificed a ram once a year at Thebes, on the festival of Jupiter‡, — the only occasion on which it was permitted to kill this sacred animal; and after having clad the statue of the God in the skin, the people made a solemn lamentation, striking themselves as they walked around the temple. They afterwards buried the body in a sacred coffin.

The sacred boats or arks of Neph were ornamented with the head of a ram; and bronze figures of this animal were made by the Thebans, to be worn as amulets, or kept as guardians of the house, to which they probably paid their adorations in private, invoking them as intercessors for the aid of the Deity they represented. Their heads were often surmounted by the globe and Uræus, like the statues of the Deity himself. Strabo§, Clemens‖, and many other writers, notice the sacred character of the sheep; and the two former state that it was looked upon with the same veneration in the Saïte nome, as in the neighbourhood of Thebes. The four-horned sheep mentioned by Ælian¶, which, he says, were kept in the temple of Jupiter, are still common in Egypt.

* *Vide suprà*, Vol. I. (2d Series) p. 237. 241. 249.

† Plutarch seems to think *all* the priests abstained from it, as from swine's flesh, s. 5. 74.

‡ Herodot. ii. 42.

§ Strabo, xvii. p. 552. 559.

‖ Clem. Orat. Adhort. p. 17.

¶ Ælian, Nat. Hist. xi. 40.

Numerous mummies of sheep are found at Thebes; and, as I have already observed, large flocks were kept there.* For though it was neither required for sacrifice, nor for the table, the wool was of the highest importance to them; and much care seems to have been bestowed upon this useful animal, whose benefits to mankind Diodorus† supposes to have been the cause of its holding so high a post among the sacred animals of Egypt.

The ram was chosen to represent the sign Aries, in the zodiacs of Egypt; but these partake too little of the mythology of the country to be of any authority respecting the characters of the animals they contain.

Of the Kebsh, or wild sheep of the desert, I have already spoken, in treating of the animals chased by the Egyptians.‡

Ox, Cow.

The Ox and Cow were both admitted among the sacred animals of Egypt. All, however, were not equally sacred; and it was lawful to sacrifice the former, and to kill them for the table, provided they were free from certain marks, which the priests were careful to ascertain before they permitted them to be slaughtered. When this had been done, the priest marked the animal by tying a cord of the papyrus stalk round its horns, fastened by a piece of clay, on which he impressed his seal. It was then pronounced clean, and taken to the

* *Vide suprà*, Vol. I. (2d Series) p. 20.
† Diodor. i. 87. ‡ *Vide suprà*, Vol III. p. 226.

altar. But no man, on pain of death, could sacrifice one that had not this mark.* "All the clean oxen were thought to belong to Epaphus†," who was the same as the God Apis. Herodotus says that a single black hair rendered them unsuitable for this purpose; and Plutarch‡ affirms that red oxen were alone lawful for sacrifice. But the authority of the sculptures contradicts these assertions, and shows that oxen with black and red spots were lawful both for the altar and the table, in every part of Egypt. This I shall have occasion to notice more fully, in treating of the religious ceremonies. It will suffice for the present to observe, that certain marks were required to ascertain the sacred bulls, as the Apis, Mnevis, and Basis; and that the Cow of Athor was recognised by peculiar signs known to the priests, and doubtless most minutely described in the sacred books.

The origin of the worship of the bull was said to be its utility in agriculture §, of which Clemens considers‖ it the type, as well as of the earth itself; and this was the supposed reason of the bull being chosen as the emblem of Osiris, who was the abstract idea of all that was good or beneficial to man.

Though oxen and calves were lawful food, and adapted for sacrifice on the altars of all the Gods, cows and heifers were forbidden to be killed, being consecrated, according to Herodotus, to Isis¶; or rather, as he afterwards shows, and as

* Herodot. ii. 38. *Vide infrà*, on the Sacrifices.
† Herodot. ii. 38. and iii. 27. *Vide suprà*, Vol. I. (2d Series) p. 348. 350.
‡ Plut. de Is. s. 31.
§ Plut. de Is. s. 74 Diodor. i. 88,
‖ Clem. Strom. v. ¶ Herodot. ii. 41.

Strabo, in perfect accordance with the sculptures, states, to Athor.* This was a wise regulation, in order to prevent too great a diminution in the cattle of the country†; and the prohibition being ascribed by the priests to some mysterious reason, was naturally looked upon in process of time as a divine ordinance, which it would be nothing less than sacrilege to disregard. According to Strabo‡, many, both male and female, were kept in different towns, in and out of the Delta; but they were not worshipped as Deities, like the Apis and Mnevis, which had the rank of Gods at Memphis and Heliopolis. Nor did they enjoy the same honours that were paid to the sacred Cow at Momemphis, where Venus was worshipped.

Bull and cow mummies are frequently met with at Thebes and other places; and though Herodotus states that the bodies of the former were thrown into the river, and the latter all removed to Atarbechis in the Isle of Prosopitis, there is sufficient evidence of their having been buried in other parts of Egypt. §

Apis, Mnevis, Basis.

The God Apis has been already mentioned.‖

Name of Apis.

"Mnevis, the sacred ox of Heliopolis¶, was

* *Vide suprà*, Vol. I. (2d Series) p. 381.
† *Vide suprà*, Vol. I. (2d Series) p. 394.
‡ Strabo, xvii. p. 552.
§ *Vide suprà*, p. 102.
‖ *Suprà*, Vol. I. (2d Series) p. 347.
¶ Plut. de Is. s. 33. Diodor. i. 84.

honoured by the Egyptians with a reverence next to the Apis, whose sire some have pretended him to be. He too was dedicated to Osiris, and represented of a black colour, like the God himself, by whom his worship was instituted*; and though inferior to Apis, the respect shown him was universal throughout the country."

In the coronation ceremony at Thebes he appears to be introduced under the name of "the *white*† bull," which is specified by the same character used to denote silver‡, or, as the Egyptians called it in their monumental inscriptions, "*white* gold." If this really represents the Mnevis, Plutarch and Porphyry are mistaken in stating its colour to be black; and from what the latter says of the hair growing the wrong way, it seems that he had in view the Basis or black bull of Hermonthis. Ammianus§, Porphyry, and Ælian suppose that Mnevis was sacred to the Sun, as Apis to the Moon; Macrobius states that Mnevis, Apis, and Basis were all consecrated to the Sun; and Plutarch considers Mnevis to be sacred to Osiris.‖ Strabo merely says, in the Heliopolitan præfecture is the city of the Sun, raised on a lofty mound¶, having a temple dedicated to that Deity,

* Diodor. i. 88. † , or , "white."

‡ The character denoting "*white*" resembles the harpoon used for striking the hippopotamus.

§ Ammianus says, "Mnevis soli sacratur, super quo nihil dicitur memorabile." (xxii. 14. p. 332.) *Vide suprà*, Vol. I. (2d Series) p. 349.

‖ In a papyrus mentioned by Professor Reuvens (lettre 3. p. 50.), mention is made of Osor-Apis, and Osor-Mnevis.

¶ Its lofty mound, and the obelisk of Osirtasen, still mark the site of Heliopolis.

and the bull Mnevis, which is kept in a certain enclosure, and looked upon by the Heliopolites as a God, like the Apis in Memphis. The bull of Heliopolis appears to have been called, in the hieroglyphic legends, Mne. It had a globe and feathers on its head; but though found on the monuments of Upper Egypt, it is evident that it did not enjoy the same honours as Apis beyond the precincts of its own city.

It was from this, and not the Apis, that the Israelites borrowed their notions of the golden calf; and the offerings, dancing, and rejoicings practised on the occasion, were doubtless in imitation of a ceremony they had witnessed in honour of Mnevis, during their sojourn in Egypt.

Ælian mentions a story of Bocchoris introducing a wild bull to contend against Mnevis, which, having rushed at him without effect, and having fixed its horns into the trunk of a persea, was killed by the sacred animal. The king was said to have incurred, by this profane action, the hatred of all his subjects. But the story is too improbable to be credited, though related to him by the Egyptians themselves.

Basis was the sacred bull worshipped at Hermonthis. Ælian * calls it Onuphis. "The Egyptians," he says, "worship a black bull, which they call Onuphis. The name of the place where it is kept may be learnt from the books of the Egyptians, but it is too harsh both to mention and hear." "Its hair turns the contrary way from

* Ælian, Anim. xii. 11.

that of other animals, and it is the largest of all oxen."

Macrobius relates the same of the sacred bull of Hermonthis, but gives it the name of Bacchis. "In the city of Hermonthis," he says, "they adore the bull Bacchis*, which is consecrated to the Sun, in the magnificent temple of Apollo. It is remarkable for certain extraordinary appearances, according with the nature of the Sun. For every hour it is reported to change its colour, and to have long hairs growing backwards, contrary to the nature of all other animals; whence it is thought to be an image of the Sun shining on the opposite side of the world."†

The real name of this bull appears, from the hieroglyphic legends, to be Bash‡, easily converted by the Greeks into Bach§, and thence into Bacchis, Basis, and Pasis.

Strabo‖ mentions the sacred bull of Hermonthis, but without stating its name; and the Onuphis, mentioned by Ælian, appears rather to have been a title, signifying "the opener of good," or Ouonnofri, which properly belonged to Osiris.¶ If, indeed, this name was really given to the bull Basis, we may conclude that, like Apis, it was sacred to, or an emblem of, Osiris; as was Mnevis, according to Plutarch and Diodorus**; and thus the

* Some MSS. read Bacis, and Pacis. † Macrob. Saturn. i. 26.

‡ The similarity of the name of the black bull Basis and the black bulls of Basan is, no doubt, merely accidental.

§ The Greeks, having no *sh*, generally substituted χ.

‖ Strabo, xvii. p. 361.

¶ The Omphis of Plutarch (de Is. s. 42.) is evidently this name. *Vide* also s. 20, 21.

** Diodor. i. 88.

three, instead of being emblems of the Sun, as Macrobius supposes, were consecrated to Osiris.

The other bulls and cows mentioned by Strabo* did not hold the rank of Gods, but were only *sacred:* and this distinction may be applied to other animals worshipped by the Egyptians.

Buffalo, and Indian or Humped Ox.

I have met with no representation of the buffalo; though, from its being now so common in the country, and indigenous in Abyssinia, it was probably not unknown to the ancient Egyptians.

The Indian or humped ox was common in former times, and is abundant in Upper Ethiopia, though no longer a native of Egypt. Like other cattle, it was used for sacrifice as for the table; and large herds were kept in the farms of the wealthy Egyptians, by whom the meat, particularly the hump on the shoulder, was doubtless esteemed as a dainty. It is sometimes represented decked with flowers and garlands on its way to the altar; but there is no appearance of its having been emblematic of any Deity, or of having held a post among the sacred animals of the country.

The Dolphin.

The dolphin, a native of the sea, was not likely to command the respect of the terrestrial, or, if

* Strabo, xvii. p. 552. He applies his remark only to Apis and Mnevis. *Vide supra*, p. 195.

they adopted the same epithet as the modern Chinese, the celestial Egyptians. It is, indeed, difficult to account for its selection by the Greeks as the companion of Venus. For, however little we may object to its presence with her statue, under the guise of white marble, and the classical name of dolphin, it recalls too strongly our ideas of the porpoise, to appear to us a suitable attendant on the Goddess of Beauty.

Pliny*, Seneca†, and Strabo‡ speak of the contests of the dolphin and the crocodile; in which the former, wounding the crocodile with the *spine* of its dorsal fin in the abdomen, gained an easy victory over it, even in its own river. But its credit seems principally indebted to fable: its weapons, like its beauty, being imaginary; and, whatever may have been the prestige in its favour among the classic writers of Greece and Rome, the Egyptians do not appear to have noticed it so far as to give it a place in their paintings or their alphabet.

Sphinx.

The most distinguished post amongst fabulous animals must be conceded to the Sphinx. It was of three kinds, — the *Andro-Sphinx*, with the head of a man and the body of a lion, denoting the union of intellectual and physical power; the *Crio-Sphinx*, with the head of a ram and the body of a lion; and the *Hieraco-Sphinx*, with the same body and the head of a hawk. They were all types or repre-

* Plin. viii. 26. † Seneca, Nat. Qu. iv. p. 886.
‡ Strabo, xvii. p. 567. *Vide suprà*, Vol. III. p. 74. note.

sentatives of the king. The two last were probably so figured in token of respect to the two Deities whose heads they bore, Neph and Re; the other great Deities, Amun, Khem, Pthah, and Osiris, having human heads, and therefore all connected with the form of the Andro-Sphinx. The king was not only represented under the mysterious figure of a Sphinx, but also of a ram, and of a hawk; and this last had, moreover, the peculiar signification of "*Phrah*," or Pharaoh, "*the Sun*," personified by the monarch.

The inconsistency, therefore, of making the Sphinx female, is sufficiently obvious.

Sphinxes were frequently placed before the temples, on either side of the *dromos*, or approach to the outer gate. Sometimes lions, and even rams, were substituted for them, and formed the same kind of avenues; as at the great temple of Karnak, at Thebes; a small figure of the king being occasionally attached to them, or placed between their paws. When represented in the sculptures, a Deity is often seen presenting the Sphinx with the sign of life, or other divine gifts usually vouchsafed by the Gods to a king; as well as to the ram or hawk, when in the same capacity, as an emblem of a Pharaoh. Instances of this occur on several of the obelisks and dedicatory inscriptions.*

Pliny† mentions Sphinxes and other fabulous monsters, who were supposed to live in Ethiopia; and the Egyptian sculptures, as I have already

* *Vide suprà*, Vol. I. (2d Series) p. 288. Woodcut, No. 448.

† Plin. viii. 21.; Strabo, xvii. p. 533. Ælian considers it fabulous. (xii. 7.)

shown, are not behindhand in relating the marvellous productions of the valley of the Nile. Plutarch* and Clemens† are satisfied with the enigmatical intention of these compound animals; the former saying that Sphinxes were "placed before the temples as types of the enigmatical nature of their theology;" the latter supposing them to signify that "all things which treat of the Deity must be mysterious and obscure."

The Egyptian sculptures also represent cows with human heads ‡; lions with the heads of snakes and hawks, or with wings; winged crocodiles with hawks' heads; and other monsters; some of which occur on monuments of the early period of the 17th dynasty.§ One of these, with the winged body of a quadruped and the head of a hawk, was called *Sefr;* and one named *Sak* united a bird, a quadruped, and a vegetable production in its own person. It had the head of a hawk, the body of a lion, and a tail terminating in a full-blown lotus; and, being a female, threatened to produce other monsters as horrid as itself, with a facility unknown to ordinary hybrids.

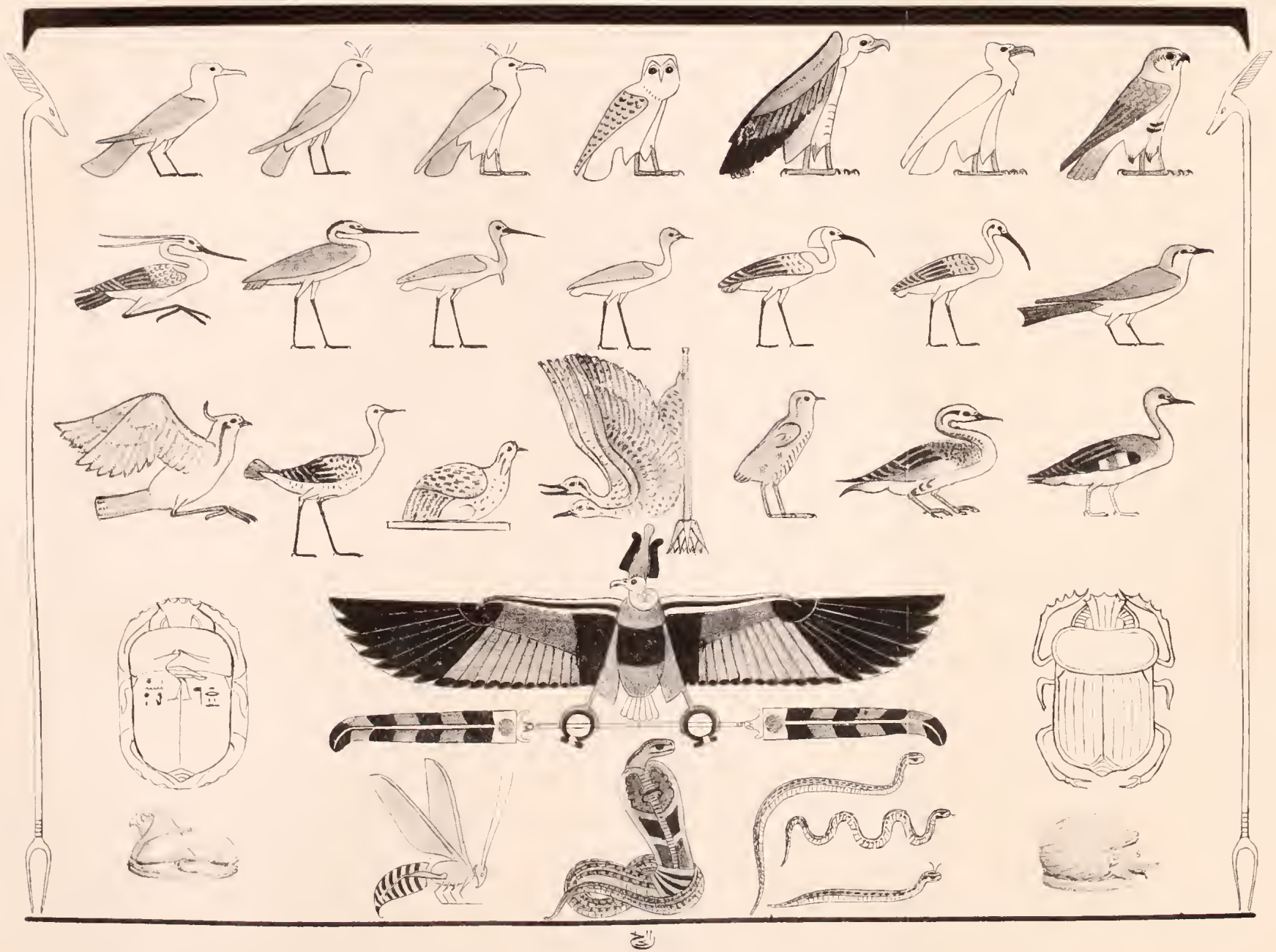
BIRDS.

Vultures.

The large vulture of Egypt was said‖ to have been emblematic of Neith, or Minerva; and the

* Plut. de Is. s. 9. † Clem. Strom. v. p. 156.
‡ *Vide suprà*, Vol. I. (2d Series) p. 394.
§ *Vide* Vol. III. p. 23.
‖ Horapollo (i. 11.) says, "of Minerva, or of Juno, or heaven (Urania), a year, a mother," &c.

BIRDS REPTILES &c.



sculptures show it to have been connected with more than one Deity of the Egyptian Pantheon.* It enters into the name of Maut, though it does not appear to be an emblem of that Goddess, signifying only, as the word *maut* (or *tmau*) implies, "mother." Ælian† supposes that "vultures were all females," as if to account for their character as emblems of maternity. He even believes that a black vulture of Egypt was produced from the union of an eagle and a vulture; and he reports other tales with equal gravity.

Another Deity, to whom it was particularly sacred, was the Egyptian Lucina‡; and as her emblem, it seems to protect the Kings, whom it is represented over-shadowing with its wings, whilst they offer to the Gods in the temples, or wage war with an enemy in the field of battle. Under this form the Goddess is portrayed with outspread wings on the ceilings of the temples, particularly in those parts where the monarch, and the officiating priests, were destined to pass, on their way to celebrate the accustomed rites in honour of the Gods. For this reason the vulture is introduced on the ceiling of the central avenues of the portico, and the under side of the lintels of the doors, which lead to the sanctuary. Sometimes in lieu of its body is placed a human eye, with the same outspread wings.

The Goddesses and Queens frequently wear the vulture with outspread wings in lieu of a cap,

* *Vide* Plate 27. part i. Plates 52. and 53. part i.
† Ælian, ii. 46. ‡ *Suprà*, p. 41.

the heads projecting from their forehead, and the wings falling downwards on either side to their neck. *

Mummies of this vulture have been found embalmed at Thebes.

The vulture Percnopterus was probably regarded with great indulgence by the Egyptians; but though frequently represented in the sculptures, there is no evidence of its having been worshipped, or even considered the peculiar emblem of any Deity.

Tradition, however, seems to record its having enjoyed a considerable degree of favour, in former times, by one of the names it now bears, "Pharaoh's hen." Even the Moslem inhabitants of Egypt abstain from ill-treating; it in consequence of its utility, together with the kites and other birds of prey, in removing those impurities which might otherwise be prejudicial in so hot a climate. It is generally known in Arabic by the name *Rákham*, which is the same it bore in Hebrew, רחם, translated in our version of Leviticus *gier-eagle*†; where it is comprised among the fowls forbidden to be eaten by the Israelites.

Eagle, Hawk.

Diodorus‡ and Strabo § tell us that the eagle was worshipped at Thebes. But it is evident that they ought to have substituted the hawk, which

* Conf. Ælian, x. 22. *Vide* Plate 20. 2d fig. The Goddess Maut. Pl. 27. part i., and Plate 53. part i. &c.

† Levit. xi. 18.

‡ Diodor. i. 87.

§ Strabo, 17.

the sculptures, as well as ancient authors, abundantly prove to have been one of the most sacred of all the animals of Egypt. Diodorus, indeed, shows the connection he supposes to have subsisted between the latter bird and that city, when he says*, "The hawk is reputed to have been worshipped, because augurs use them for divining future events in Egypt; and some say that in former times a book (papyrus), bound round with (red) purple† thread, and containing a written account of the modes of worshipping and honouring the Gods, was brought (by one of those birds) to the priests at Thebes. For which reason the hierogrammats (sacred scribes) wear a (red) purple band and a hawk's feather in their head.‡ The Thebans worship the eagle because it appears to be a royal animal worthy of the Deity." But though the eagle was not worshipped, it frequently occurs in the hieroglyphics, where it has the force of the letter *a*, the commencement of the word *akhôm*, its name in Coptic.

Plutarch§, Clemens‖, and others, agree in considering the hawk the emblem of the Deity; and

* Diodor. loc. cit.

† The words φοινικος and purpureus are translated purple, but it is evident that they originally signified fire colour, or red; and the "purpureus late qui splendeat unus et alter assuitur pannus" of Horace will translate very badly a "purple patch;" though it is evident, from the "certantem et uvam purpuræ," that the Latin as well as the Greek word signified also the colour we call purple. (Hor. Ars Poet. 18.; and Epod. ii. 20.) The purple continued to change in colour at different times till it arrived at the imperial hue, and that adopted by the modern cardinals.

‡ *Vide* Clem. Strom. vi. p. 196.; and *vide infrà*, on the Ceremonies.

§ Plut. de Is. s. 32. ‖ Clem. Strom. v. p. 159.

the sculptures clearly indicate the God to whom it was particularly sacred to be Re, or the Sun.

Other Deities also claimed it as their emblem; and it is shown by the monuments to have belonged to Pthah-Sokari-Osiris; to Aroeris; to the younger Horus; to Mandoo; to Khonso; to Hor-Hat; and to Kebhnsnof, one of the four Genii of Amenti; all of whom are represented with a hawk's head. There is also a Goddess who bears on her head a hawk seated upon a perch, supposed to be the Deity of the west bank of the Nile.* The same emblem is given to Athor; and the name of the Egyptian Venus is formed of a hawk in a cage or shrine.† The boat or ark of Pthah-Sokari-Osiris is covered by the hawk; and several of those birds are represented rowing it, while others stand upon the pillars which support its canopy: and the hawk is frequently introduced overshadowing the King while offering to the Gods or engaged in battle, in lieu of the vulture of Eilethyia, as an emblem of Hor-Hat or Agathodæmon. Ælian‡ says "the hawk was sacred to Apollo, whom they call Horus." The Tentyrites§, he also states, have them in great honour, though hated by the Coptites; and it is probable that in some ceremonies performed in towns where the crocodile was particularly revered, the presence of the hawk was not permitted, being

* *Vide suprà*, Plate 53. part ii.

† *Vide* Plate 36., and Vol. I. (2d Series) p. 387.

‡ Ælian, vii. 9. and An. x. 14. He makes them live 700 years. Ælian's account of the two hawks being deputed by the others to go to certain desert islands near Libya, recalls the modern Arab story of the Gebel e'Tayr or "mountain of the bird," near Minieh. *Vide* Æl. ii. 43.

§ Ælian, x. 24.

the type of Horus, whose worship was hostile to that animal. But this did not prevent the hawk-headed Aroeris and the crocodile-headed Savak from sharing the same temple, at Ombos.

The hawk was particularly known as the type of the Sun, and worshipped at Heliopolis as the sacred bird, and representative of the Deity of the place. It was also peculiarly revered at the island of Philæ*, where this sacred bird was kept in a cage, and fed with a care worthy the representative of the Deity of whom it was the emblem.

It was said to be consecrated to Osiris, who was buried at Philæ; and in the sculptures of the temples there the hawk frequently occurs, sometimes seated amidst lotus plants. But this refers to Horus, the son of Osiris, not to that God himself, as the hieroglyphics show, whenever the name occurs over it.

The hawk of Philæ is the same kind as that sacred to Re, and not, as some have imagined, a different species. It is therefore difficult to account for Strabo's assertion † that the bird worshipped at Philæ, though called a hawk, appeared to him unlike those he had been accustomed to see in his own country, or in Egypt, being much larger and of a different character. The only mode of accounting for his remark is to suppose he alludes to the hawk I have named Falco Aroeris‡, which is larger than the ordinary kinds of Europe and

* For some reason, which I have in vain endeavoured to discover, some persons write this name Philœ, though ancient writers, as well as the Greek inscriptions there, have it Φιλαι (Φιλας).

† Strabo, xvii. p. 562. ‡ *Vide suprà*, p. 121., and *infrà*, p. 209.

Egypt, and is seldom seen even in the valley of the Nile.

At Hieraconpolis, or the City of the Hawks, which stood nearly opposite Eilethyas, on the west bank, and at Hieracon, opposite Lycopolis, this bird likewise received divine honours; and the remains at the former, of the time of the first Osirtasen, prove the antiquity of that place, and argue that the worship of the hawk was not introduced at a late period.

The universal respect for the Gods, of whom it was the type, rendered the honours paid to the hawk common to all Egypt; and though the places above mentioned treated it with greater distinction than the rest of the country, no town was wanting in respect to it, and no individual was known to ill-treat this sacred bird. It was one of those "confessedly honoured and worshipped by the whole nation*," and "not only venerated while living, but after death, as were cats, ichneumons, and dogs†;" and if, says Herodotus ‡, "any one, even by accident, killed an ibis or a hawk, nothing could save him from death." Ælian §, indeed, asserts that the Coptites showed great hatred to hawks, as the enemy of their favourite animal the crocodile, and even nailed them to a cross; but this appears improbable, since the Sun and other Deities, of whom they were emblems, were worshipped at Coptos, as throughout Egypt. ||

* Plut. de Is. s. 73.
† Diodor. i. 83.
‡ Herodot. ii. 65.
§ Ælian, Nat. An x. 24.
|| *Vide suprà*, p. 206.

These sacred birds were maintained at the public expense. Every possible care was taken of them, by certain persons especially* entrusted with that honourable duty, who, calling them with a loud voice, held out pieces of meat cut up into small pieces for the purpose, until they came to take them. And whenever, like the curators of the other sacred animals, they travelled through the country to collect charitable donations for their maintenance, the universal veneration paid to the hawks was shown by the zeal with which all persons contributed.†

A hawk with a human head was the emblem of the human soul, the *baieth* of Horapollo. The Goddess Athor was sometimes figured under this form, with the globe and horns of her usual headdress. Hawks were also represented with the head of a ram.

Several species of hawks are natives of Egypt, and it is difficult to decide which was really the sacred bird. But it appears that the same kind was chosen as the emblem of all the different Gods above mentioned, the only one introduced into the sculptures besides the sacred hawk being the small sparrow-hawk‡, or Falco tenunculoïdes, which occurs in certain mysterious subjects connected with the dead, in the tombs of the Kings. The sacred hawk had a particular mark under the eye, which, by their conventional mode of representing it, is

* Diodor. i. 83. † *Vide suprà*, p. 92.

‡ The origin of this inconsistent name may be a corruption of sperviero, épervier, "a hawk;" or, as Johnson supposes, of the Saxon spearhawoc.

much more strongly expressed in the sculptures than in nature; and I have met with one species in Egypt, which possesses this peculiarity in so remarkable a degree, as to leave no doubt respecting the actual bird called sacred in the country. I have therefore ventured to give it the name of Falco Aroeris.

Numerous hawk mummies have been found at Thebes and other places. And such was the care taken by the Egyptians to preserve this useful and sacred bird, that even those which died in foreign countries*, where their armies happened to be, were embalmed and brought to Egypt to be buried in consecrated tombs.

The kite was also treated with consideration, because it destroyed rats and noxious reptiles, and, like the Vultur percnopterus, aided in freeing the country of impurities which might be injurious to man. It does not, however, appear to have been worshipped as a sacred animal; though it is probable that, like the sparrow-hawk and others, it was thought to belong to Ré, the patron Deity of all the falcon tribe; the various members of which were represented by, or included under the name and form of, the sacred hawk.

The Owl.

The horned and white owl are frequently represented in the sculptures; but there is no evidence of their having been sacred, which is the more re-

* Diodor. i. 84. *Vide suprà*, p. 94.

markable, as this bird has been chosen in many countries as the emblem of a Deity, or connected with some mysterious notion. Its constant occurrence on the monuments, (where it stands for the letter *m*, and bears the sense of "in," "with," and "for,") together with the eagle, vulture, hawk, chicken, and swallow, led to the name "bird writing*," which has been applied to hieroglyphics by the modern Egyptians.

There is no reason for supposing the owl to have been an emblem of the Egyptian Minerva, as some have imagined. And if it obtained any degree of respect, for its utility in destroying noxious animals, the return for those benefits was thought to be sufficiently repaid, by the care with which it was embalmed after death. Several mummies of owls have been found in the Necropolis of Thebes.

The Sparrow, Raven, Crow, Swallow, Upupa.

According to Horapollo†, the sparrow was used by the Egyptians to denote "a prolific man," and according to others, "the revolution of a year."

* The Greeks and Romans applied to them the name of animal writing. Herodotus speaks of "the causeway of the pyramids, with the figures of animals carved upon it." (ii. 124.) Lucan says,

> . . . . . "Saxis tantum volucresque feræque,
> Sculptaque servabant magicas animalia linguas."

Ammianus, in describing the hieroglyphics on the sculptured walls of the Egyptian excavated monuments, observes, "Excisis parietibus volucrum ferarumque genera multa sculpserunt, et animalium species innumeras, quas hieroglyphicas literas appellarunt." (xxii. c.15. p. 339.)

† Horapollo, Hierog. ii. 115.

But neither the swallow, sparrow, raven, crow, nor upupa, received divine honours among the Egyptians; and though the Moslems distinguish the raven by the name of "Noah's crow," and often consider it wrong to kill it, no peculiar respect appears to have been paid it in ancient times.

According to Horapollo *, the Egyptians represented Mars and Venus by two hawks, or by two crows; and the latter were chosen as the emblems of marriage. The same author assigns to the representation of a dead crow the idea of a man who has lived a perfect life †, and to young crows ‡ the signification of a man passing his life in movement and anxiety. Ælian pretends that this bird was sacred to Apollo, two only which belonged to his temple being seen in the vicinity of Coptos. § The naturalist adds, that the Romans employed at the emerald mines observed the same number there also, — a remark which originated in the circumstance of ravens || being almost the only birds seen in that tract; and their habit being to live in pairs. They go a very short distance from their usual haunts; but different valleys are visited by a different couple.

Ælian ¶ also states that the sepulchre of a raven was shown in the vicinity of Lake Myris (Mœris);

* Horapollo, i. 8, 9. and ii. 40.

† Horapollo, ii. 89. What he says of its living thirteen years, and the Egyptian year being equal to four years, is obscure.

‡ Horapollo, ii. 97.

§ Ælian, vii. 18.

|| He calls them crows, but I believe that both Ælian and Herodotus mean ravens; the Egyptian being the Royston crow, or Corvus cornix. I believe the latter to be sometimes represented in the Egyptian paintings, and even on papyri.

¶ Ælian, vi. 7.

and relates a story of King Marras, who, having employed a raven to carry his letters, buried it there at its death, in token of his esteem for its fidelity. From what he mentions in another place*, it appears that the race of crows and ravens has wofully degenerated, though greatly to the advantage of the modern inhabitants. For those birds, as soon as they saw a boat passing on the river, in a supplicating manner approached, and petitioned for whatever they required: if given, they departed quietly; but if refused, they settled on the prow, and pulling to pieces the ropes, revenged themselves on the offenders. His well-known story of the Libyan crows dropping pebbles into jars, until the water rose within reach of their bills, is also on a par with the animal sagacity of those times.

The swallow often occurs in hieroglyphics, where it sometimes signifies "great," and "valuable;" but it does not occur as an emblem of any Deity, and the only instance of its occurrence in religious subjects is on the boat of Atmoo.† Isis was not worshipped under the form of a swallow, as some have supposed; and if a group, of which this bird forms the principal feature, accompanies her name, it is only in the sense above mentioned; and applied to her in common with other Deities. The swallow is found embalmed in the tombs of Thebes.

Another bird, which is generally mistaken for the swallow, and has been conjectured by Champollion to represent a sparrow, is figured in the

* Ælian, ii. 48.

† *Vide* Plate 47. *suprà*, p. 25.

hieroglyphic legends as the type of an impure or wicked person. I believe it to be the wagtail, or motacilla; and it is worthy of remark that this bird is still called in Egypt "aboo fussád," "the father of *corruption*," as if in memorial of the hieroglyphical character assigned to it by the ancient Egyptians.

It does not appear that the upupa was sacred, and indeed the honour once accorded to it, of giving its head to the sceptres of the Gods, is now taken from it.* Ælian† states, that the Egyptians respected this bird and the Vulpanser goose for their love of their young, and the stork for its tenderness to its parents, but there is no reason to believe that any one of these was sacred.

Fowls, Pigeons, Doves, Quails, Ostriches.

It is a remarkable fact that though fowls abounded in Egypt, they are never represented in the sculptures. Plutarch‡ tells us they sacrificed white and saffron-coloured cocks to Anubis, but without saying that they were the emblems of any God. Indeed the universal use of fowls as an article of food argues against the probability of their having been sacred; nor are they found embalmed in the tombs. It is not, however, impossible on this account that they might have been emblems, as the goose, though so universally adopted as an article of food, was the symbol of the God Seb;

* *Vide supra*, p. 47.
† Ælian, Nat. An. x. 16.
‡ Plut. de Is. s. 61.

and, were it not for the absence of all proof of it in the sculptures, we might believe that the assertion of Proclus respecting the cock applies to the religion of Egypt. That author says it held a rank among "solar animals, because it appears to applaud the Sun at its rising, and partakes like the lion of the solar influence. For though so inferior in size and strength, the cock is said to be feared by the lion, and almost revered by it, the virtue of the Sun being more suited to the former than to the latter: and dæmons with a lion's head, when the cock is presented to them, are known instantly to vanish."

This notion of the lion and cock being analogous emblems, and the latter possessing power to contend with his powerful competitor, probably led to the design engraved by a Roman artist on a stone I found in the Fyoom, representing a lion and cock fighting, whilst a rat carries off the bone of contention. This, besides the obvious moral it conveys, shows that the two animals were chosen as the types of strength or courage. It also recalls the assertion of Pliny *, that "cocks are a terror to lions, the most generous of animals."

Pigeons are not generally represented in the sculptures; but an instance occurs of their introduction at the coronation ceremony, which is particularly interesting, as it shows the early custom of training carrier pigeons, and adds one more confirmation of the truth of Solomon's remark, "there is no new thing under the sun." The king is there

* Plin. lib. x. c. 21.

represented as having assumed the *pshent* or double crown of Upper and Lower Egypt; and a priest lets fly four pigeons, commanding them to announce to "the South, the North, the West, and the East, that Horus, the son of Isis and Osiris, has put on the splendid crowns of the Upper and Lower country, — (that) the King Remeses III. has put on the two crowns." *

The pigeon is also noticed as a favourite food of the Egyptians; and so pure and wholesome was it considered by them, that when the country was visited by epidemic diseases, and all things were affected by the pestilential state of the atmosphere, they believed† that those alone who contented themselves with it were safe from the infection. Indeed, during that period, no other food was placed upon the tables of the kings and priests, whose duty it was to keep themselves pure for the service of the Gods.

There is, however, no appearance of pigeons, or even doves, having been sacred; and neither these nor the quail are found embalmed.

The quail is represented among the offerings to the Gods in the tombs, and was eaten by the Egyptians, but it was not the emblem of any Deity. Nor did the ostrich hold a place among the sacred animals of Egypt, though much esteemed for its plumes. This is the more singular, as the ostrich feather was a symbol of the Goddess of Truth or Justice. It belonged also to the head-dress of Ao;

* *Vide* Plate 76.

† Horapollo, Hierog. i. 57.

it was adopted by Hermes Trismegistus, as well as some other Deities; and it was worn by the soldiery and the priests on certain religious festivals. Ostrich eggs were highly prized by the Egyptians, and were part of the tribute paid to them by foreigners whose countries it inhabited; and it is possible, as I have already observed*, that they were considered, as at the present day, the emblems of some divine attribute, and suspended in their temples, as they still are in the churches of the Copts.

The Ibis, the Heron, and other Wading Birds.

The Ibis was sacred to Thoth†, who was fabulously reported to have eluded the pursuit of Typho under the form of this bird. It was greatly revered in every part of Egypt; and at Hermopolis, the city of Thoth, it was worshipped with peculiar honours, as the emblem of the Deity of the place. It was on this account considered, as Clemens and Ælian‡ tells us, typical of the Moon, or the Hermes of Egypt. Its Egyptian name was Hip; from which Champollion supposes the town of Nibis to have been called, being a corruption of Ma-ṅ-hip, or ṅ-hip, "the place of the Ibis." This name was applied to Ibeum, where it received the same honours as at the city of Thoth.

* *Suprà*, Vol. II. pp. 6. and 20.

† Plato in Phædro. *Vide suprà*, p. 7. Ælian, Nat. An. x. 29. Horapollo, i. 10. and 36.

‡ Clem. Strom. lib. v. p. 242. Ælian, Nat. An. ii. 38.

Such was the veneration felt by the Egyptians for the Ibis, that to have killed one of them, even involuntarily, subjected the offender to the pain of death * ; and "never," says Cicero †, "was such a thing heard of as . . . an Ibis killed by an Egyptian." So pure did they consider it, that "those priests who were most scrupulous in the performance of the sacred rites, fetched the water they used in their purifications from some place, where the Ibis had been seen to drink ; it being observed of that bird that it never goes near any unwholesome and corrupted water." ‡ The particular respect paid to it was supposed to be owing to its destroying venomous reptiles, which, as Cicero says, its height, its hard legs, and long horny beak enable it to do with great ease and safety ; thus averting pestilence from Egypt, when the winged serpents are brought by the westerly winds from the deserts of Libya. § Pausanias||, Cicero, and others ¶, think the existence of these serpents not impossible ; and Herodotus says he only saw their bones and wings. But we may readily pardon their credulity, when we find it asserted by a modern traveller that they still exist in Egypt.

The account of Herodotus is this** :—"In Arabia (the eastern or Arabian side of the Nile), very near

* Herodot. ii. 65. ; and Diodor. i. 83.
† Cic. de Nat. Deor. lib. i. 29. *Vide suprà*, p. 96.
‡ Plut. de Is. s. 75. Ælian, vii. 45.
§ Cicero, Nat. Deor. lib. i. "Ex quo fit, ut illæ nec morsu vivæ noceant, nec odore mortuæ." Herodotus says they came from Arabia.
|| Pausan. x. 21.
¶ Ælian, Nat. An. ii. 38. Amm. Marcellin. xxii. 15. p. 338.
** Herodot. ii. 75.

to the city of Buto, is a place to which I went to inquire about the winged serpents. On my arrival I saw a great quantity of bones and backbones of serpents scattered about, of all sizes, in a place where a narrow gorge between two hills opens upon an extensive plain contiguous to the valley of Egypt. These serpents are reported to fly from Arabia into Egypt about the beginning of spring, when the Ibises, meeting them at the opening of this defile, prevent their passing, and destroy them: in gratitude for which service, the Arabs say that the Egyptians have great veneration for the Ibis; and they themselves allow it is for this reason they honour that bird.

"There are two kinds of Ibis. The first is of the size of a *crex* *, with very black plumage; the legs like those of the crane, and the beak curved. This kind attacks the serpents. The other Ibises are more common, and often seen. They have the head, and all the neck, without feathers; their plumage is white, except the head, neck, and extremity of the wings and tail, all which are quite black; the legs and beak being the same as in the other species. The winged serpent is in figure like a water-snake; its wings are without feathers, and exactly like those of a bat."

Among the many fanciful animals of the Egyptian sculptures, the winged serpents mentioned by Herodotus are no where found. Even among the many monsters in the mythological subjects of their tombs, none are represented, as he describes

* Rallus crex.

them, with the wings of bats, though some occur with the feathered wings of birds. Had the Egyptians themselves believed the existence of that kind of serpent, we may reasonably suppose they would not have omitted it, in the numerous scenes connected with the Evil Being, of whom this hateful monster would have been an appropriate type. We may therefore conclude that Herodotus was imposed upon, by some deceitful or credulous Egyptian, who showed him the back bones of serpents mixed with the wings and bones of bats; which last abound in great numbers in Egypt, and may have been found in the gorge, near Buto.*

The common Ibis mentioned by Herodotus corresponds with the Numenius Ibis, or Ibis religiosa, of modern naturalists, as Cuvier has shown†; but this is not the Ibis famed for its attack on the serpents, which was less common, and of a black colour. Those we find embalmed are the Numenius. They are white, with black pinions and tail: the body measures 12 inches, and $4\frac{1}{2}$ in diameter, and the beak about half a foot. The leg, from the knee to the plant of the foot, is about $4\frac{1}{2}$ inches, and the foot the same length; the wing, from the pinion-joint to the extremity of the feathers, being nearly 10 inches.

The Ardea Ibis of Hasselquist, which is a small heron with a straight beak, has no claim to the title

* From his never mentioning locusts, some might suppose he had made this mistake on seeing the bones and wings of those insects; but the form of the snakes, the bat's wings, and what he afterwards says of their living in Arabia, prevent this conclusion. Herodot. ii. 75. and iii. 107. 109.

† Jameson's Cuv. Theory of the Earth, p. 300. *et seq.*

of Ibis of the ancients. The black, and the common Egyptian, Ibis were related to the curlews, both having curved beaks. The Tantalus Ibis of Linnæus is indefinite, from its comprehending, as Cuvier says, "four species of three different genera." *

That the Ibis was of great use in destroying locusts, serpents, scorpions, and other noxious creatures which infested the country, is readily credited. And its destruction of them† led to the respect it enjoyed; in the same manner as the stork was honoured in Thessaly‡, where it was a capital offence to kill one of those birds.§ Some have doubted the bill of the Ibis having sufficient power to destroy serpents; and therefore, questioning the accuracy of Herodotus's description of the birds, which attacked them in the desert near Buto, have suggested that they were of the Ardea kind. But it is evident that the bill of the Ibis is sufficiently strong for attacking serpents‖ of ordinary size, and well suited for the purpose. With regard to the statement of Herodotus, nothing conclusive can be derived from it; his whole testimony, as Cuvier observes, only proving that he saw a heap of bones, without having ascertained, beyond report, how they were brought to the spot.

Bronze figures of the Ibis represent it attacking snakes; which, if not of ancient Egyptian, but of

* Cuv. p. 329.
† Plut. de Is. s. 75.
‡ Plut. de Is. s. 74.
§ Plin. x. 23.
‖ Some birds, as the secretary and others, attack snakes by striking them with the edge of their pinions, and having stunned them, then use their beaks.

Roman, time, suffice to show the general belief respecting it; and Cuvier actually found the skin and scales of a snake, partly digested, in the intestines of one of these mummied birds. The food of the common Ibis also consisted of beetles, and other insects; and in the body of one, now in the possession of Sir Edwin Pearson, are several coleopteræ, two of which have been ascertained by Mr. Hope to be Pimelia pilosa*, and Akis reflexa of Fabricius, common in Egypt at the present day. Insects, snakes, and other reptiles, appear to have been the food of both kinds of Ibis.

Plutarch and Cicero pretend that the use it made of its bill taught mankind an important secret in medical treatment.† The form of the Ibis, when crouched in a sitting position, with its head under its feathers, or when in a mummied state, was supposed to resemble the human heart‡: "the space between its legs, when parted asunder as it walks, was observed to make an equilateral triangle §," and numerous equally fanciful peculiarities were discovered in this revered emblem of Thoth.

Mr. Pettigrew says‖, "The heart was looked upon by the Egyptians as the seat of the intellect; and in this way it has been attempted to explain

* M. Latreille's genus Trachyderma; so named from their thick elytra.

† The bill is not a tube. The κλυζομενην και χαδαφομενην υφ' εαυτης is a mistake. Plut. s. 75. Cicero, Nat. Deor. lib. ii. Ælian, Nat. An. ii. 35. &c.

‡ Horapollo, i. 10. 36. Ælian, x. 29.

§ Plut. s. 75. He says, τη δε ποδων διαβασει προς αλληλους και το φυγχος ισοπλευρον ποιει τριγωνον. The expression "and the beak" is very unintelligible.

‖ *Vide* his valuable History of Egyptian Mummies, p. 205.

the attribute of the Ibis, which was no less than to preside over and inspire all sacred and mystical learning of the Egyptian hierarchy." Horapollo describes the Egyptian Hermes as "the president of the heart, or a personification of the wisdom supposed to dwell in the inward parts."

Ælian's story of the length of its intestines, ascertained by those who presided over the embalming of this bird to be 96 cubits long*, and its obstinate refusal to eat any food when taken out of Egypt, are among the number of idle tales respecting the Ibis.†

I have stated that it was particularly sacred to Thoth, the Moon, or the Egyptian Hermes, and that Hermopolis was the city in which it received the greatest honours. As an emblem of Thoth it was represented standing on a perch; and the God himself was almost invariably figured with the head of this bird. There was another Hermopolis, distinguished by the adjunct Parva, where it was also revered as an emblem of the same God; and the town of Ibeum, situated, according to the Itinerary of Antoninus, 24 miles to the north of Hermopolis, was noted for the worship of the Ibis. But all Egypt acknowledged its sacred character; and there is no animal of which so many mummies have been found, particularly at Thebes, Memphis, and Hermopolis Magna. In the former, they are enveloped in linen bandages, and are often perfectly preserved; at

* M. Larcher says they were ascertained at the Académie des Sciences to be 4 ft. 8 in. French. Herod. Larch. p. 231. Ælian, x. 29.

† M. Larcher has also freed it from the imputation of a *felo de se*.

Memphis, they are deposited in earthenware vases of conical shape, but nearly always decomposed; and at the city of Hermes, in wooden or stone cases of an oblong form.

Some have been found mummied in the human form; one of which, in the collection of S. Passalacqua, is made to represent the God Thoth.*

Both kinds of Ibis, mentioned by Herodotus, were doubtless sacred to the Egyptian Hermes.

The Ibis is rarely found in Egypt at the present day, though said sometimes to frequent the lake Menzaleh, and occasionally to be seen in other parts of the country. Cuvier and others have made considerable researches respecting it; and that celebrated naturalist brings forward a curious proof of its having been domesticated, from the discovery of a mummied Ibis, whose "left humerus had been broken and joined again." For, he observes, "It is probable that a wild bird whose wing had been broken would have perished before it had healed, from being unable to pursue its prey, or escape from its enemies."†

It is probable that many of the heron or crane tribe were looked upon with respect by the Egyptians, though they did not receive the same honours given to the Ibis; and some were chosen as emblems of other Gods, distinct from every connection with Thoth. Some were killed for the table and the altar‡; and the Egyptian chasseur is

* *Vide* Pettigrew, Plate 13. fig. 6.
† Cuv. Theory of the Earth, p. 307.
‡ Woodcut, No. 275. Vol. II. p. 379.

frequently represented felling them with the throw-stick* in the thickets of the marshes.†

Several occur in the hieroglyphics, and in the paintings; among which we may distinguish the Ardea cinerea or heron‡, the Platalea or spoonbill, the stork, charadrius, and others.§

That which held the next rank to the Ibis was the tufted Benno‖, one of the emblems of Osiris, who was sometimes figured with the head of this bird. It was distinguished by a tuft of two long feathers falling from the back of its head; and this peculiarity seems to point out the small white *aboogerdan*, which I have often seen with two similar plumes. Its pure white¶ colour, its custom of following the plough, and living in the cultivated fields, from which the French have given it the name of *gardebœuf*, as well as its utility in eating the worms and insects in newly tilled lands, argue in favour of this conjecture, and suggest it to be an appropriate emblem of the beneficent Osiris. It is the Ardea bubulcus of Savigny.

More than one charadrius was a native of Egypt. The Charadrius œdicnemus, the modern Karawan, the Cristatus or crested plover, and the Armatus or spur-winged plover, were very common. But

* This calls to mind the *boumarang* of New Holland; but the peculiarity of this last, of coming back to the thrower, did not belong to the Egyptian throwstick, which was also more straight.

† Woodcut, No. 336.

‡ *Vide* Vol. II. Woodcut, No. 340. fig. 15.

§ *Vide* Vol. III. p. 51., and Woodcuts, Nos. 339, 340. *Vide* also Plate 75.

‖ *Vide infrà*, Woodcut, No. 465.

¶ I believe, however, that the Benno is represented of a bluish grey, or slate colour.

the most remarkable, from the tale attached to it, was the Trochilus.* Sicard is right in saying that it is called Siksak by the Arabs, though this name is also applied to the spur-winged and crested plovers. The benefit it confers on the crocodile, by apprising it of the approach of danger with its shrill voice†, doubtless led to the fable of the friendly offices it was said to perform to that animal, as I have already observed.‡

Ammianus calls the Trochilus a small§ bird, which does not disagree with the dimensions of the Siksak, being only $9\frac{1}{2}$ inches long. It is of a slate colour, the abdomen and neck being white. The head is black, with two white stripes running from the bill and meeting at the nape of the neck, and a black mantle extends over the shoulders to the tail. The feet are blue, and the beak black. The wings are also black, with a broad transverse white band. It is the Charadrius melanocephalus of Linnæus.‖

Goose, Duck.

The Egyptian goose was an emblem of the God Seb¶, the father of Osiris. It was not, however,

* Ælian (xii. 15.) says there were "several species of Trochilus (*i. e.* Charadrius), with hard names," to which he seems always to have a great objection.

† Conf. Ælian, viii. 25. "Ογε τροχιλος βοᾳ. . . . ανιστησι."

‡ *Vide* Vol. III. p. 79, 80.

§ Or "short," "brevis." Ammian. Marcell. xxii. p. 336. *Vide* Woodcut No. 463, *infrà*, p. 269.

‖ Linnæus has taken the Trochilus as a generic name for the humming birds, particularly for those with curved bills.

¶ *Vide* Vol. I. (2d Series) p. 312.

among the sacred animals of Egypt, which were forbidden to be eaten; as is evident from there having been a greater consumption of geese than of any other bird, even in those places where the God Seb was particularly adored. And if Herodotus* says "it was sacred," he probably refers to its having been the emblem of the husband of Netpe, the Egyptian Saturn. It signified in hieroglyphics a child†; and Horapollo says, "It was chosen to denote a son, from its love to its young, being always ready to give itself up to the chasseur in order that they might be preserved: for which reason the Egyptians thought it right to revere this animal."

The goose was very common in every part of Egypt, as at the present day; but few mummies have been found of it, which is the more readily accounted for from its utility as an article of food, and as an offering for the altar.

Among the minor Deities or Genii of the tombs, a duck-headed God is sometimes represented; but this bird does not appear to have held a rank among the sacred animals of Egypt.

Horapollo‡ says "the pelican was the type of a fool;" and relates a ridiculous story of the reason for this unenviable distinction. But he adds, "Since it is remarkable for the defence of its young, the priests consider it unlawful to eat it, though the rest of the Egyptians do so, alleging that it

* Herodot. ii. 72.
† Horapollo, i. 53. It answered to the letter S, of Se, "a child."
‡ Horapollo, Hierog. i. 54.

does not defend them with discretion like the goose, but with folly." This reason, however, at once impugns the truth of a statement which leads us to infer that they abstained from eating geese, since we know they were served at the tables of the priests themselves, and constituted one of the principal articles of food throughout the country. The pelican is sometimes eaten by the modern Egyptians; but it is very coarse and strong, and requires much cooking, to overcome the greasy properties of its flesh, and we cannot be surprised at the ordinance which forbade it to the Israelites.* Its Hebrew name is *Kath;* and it is now commonly known in Egypt as the *Gemmal el Bahr*, or "camel of the river."

FABULOUS BIRDS.

Among fabulous birds, the Phœnix holds the first place; but this I have already mentioned†, as well as the Baieth‡, and the vulture with a snake's head.§ In confirmation of what I have before observed of the Phœnix representing a periodical revolution, I may state, that the Egyptian name seems to be III-ENEϩ or ΦENEϩ signifying "*sæculum*," or a "period of years."

Hawks were often represented with the heads of rams and men.

* Levit. xi. 18. Deut. xiv. 17. Pliny also tells a strange tale about the pelican, which he calls Platea. (x. 40.; and Aristot. viii. 12.)

† *Vide suprà*, Vol. I. (2d Series) p. 303. 307.

‡ *Vide suprà*, p. 209.; and Vol. I. (2d Series) p. 242.

§ *Vide suprà*, p. 45.

REPTILES.

Tortoise.

A tortoise-headed God* occurs as one of the Genii, in the tombs; but it does not appear that the tortoise held a rank among the sacred animals of Egypt.

The Crocodile.

The crocodile, as has been already shown†, was peculiarly sacred to the God Savak. Its worship did not extend to every part of Egypt; some places considering it the representative of the Evil Being, and bearing the most deadly animosity to it, which led to serious feuds between neighbouring towns. Such was the cause of the quarrel of the Ombites and Tentyrites described by Juvenal‡; and the same animal which was worshipped at Ombos "was killed and eaten by the inhabitants of Apollinopolis. Indeed, on a particular day, they had a solemn chase of the crocodile§, when they put to death as many as they could, and afterwards threw their bodies before the temple of their God; assigning this reason, that it was in the shape of a crocodile that Typho eluded the pursuit of Horus."

It enjoyed great honours at Coptos, Ombos‖, and Athribis or Crocodilopolis, in the Thebaïd.

* *Vide suprà*, p. 89. † *Vide suprà*, p. 36.
‡ Juv. Sat. xviii. 36.
§ Plut. de Is. s. 50. Strabo, xvii. p. 562.
‖ Ælian, x. 24.

In Lower Egypt it was particularly sacred at a place also called the City of Crocodiles, and afterwards Arsinoë, in honour of the wife and sister of Ptolemy Philadelphus, which was the capital of a nome, now the province of Fyoom. The animals were there kept in the lake Mœris, and were buried, according to Herodotus*, in the underground chambers of the famous Labyrinth. There was another Crocodilopolis in the Thebaïd, placed by Strabo on the west bank, next in order to, and on the south of, Hermonthis; which I suppose to have stood at the Gebelayn, where the vestiges of a town appear on the hill nearest the river. Judging from the numerous mummies of crocodiles in the extensive caves of Maabdeh (opposite Manfaloot), another town, particularly devoted to their worship, also stood in that neighbourhood.

From the account of Ælian† it appears that, in places where they were worshipped, their numbers increased to such an extent "that it was not safe for any one to wash his feet or draw water at the river; and no one could walk near the edge of the stream, either in the vicinity of Ombos, Coptos, or Arsinoë, without extreme caution."

Near one of the cities called Crocodilopolis was the place of interment of the first Asclepius, the reputed inventor of medicine; to whom a temple was said to have been dedicated on the Libyan hills in the vicinity.‡ That city was probably

* Herodot. ii. 148. † Ælian, x. 24.

‡ Mercur. Trismegistus' Dialogue with Asclepius. *Vide suprà*, p. 54.

Athribis*, noted for the peculiar honours paid to its presiding Deity Thriphis, the contemplar companion of Khem.†

Strabo‡ speaks of the great respect shown to the crocodile in the nome of Arsinoë, or, as it was formerly called, Crocodilopolis.§ He states that one was sacred there, and kept apart in a particular lake, which was so tame that it allowed itself to be touched by the priests. They called it Souchos, or Suchus. It was fed with bread, meat, and wine, which were brought by those strangers who went to see it. Strabo's host, a man of consideration, when showing the geographer and his party the sacred curiosities of the place, conducted them to the brink of the lake, having taken with him from table a cake, some roast meat, and a cup of wine. The animal was lying on the bank; and while some of the priests opened its mouth, one put in the cake, and then the meat, after which the wine was poured into it. The crocodile upon this, taking to the water, passed over to the other side: and another stranger, having come for the same purpose, made similar offerings to it as it lay there.

The Suchus of Strabo appears to agree with, and to be taken from, the name of the God Savak‖; and it was probably applied exclusively to those which were sacred. Herodotus says the Egyptians called crocodiles Champses; a corruption of the Coptic or Egyptian name Msah, or Emsooh, from which the Arabs have derived their modern ap-

* *Vide suprà*, p. 54. and 135.; and Vol. I. (2d Series) p. 265.
† *Vide suprà*, Vol. I. (2d Series) p. 265.
‡ Strabo, xvii. p. 558.
§ *Vide suprà*, p. 37.
‖ *Vide suprà*, p. 37.

pellation *temsáh*. The κροκοδειλος of the Greeks was merely the Ionian term for all lizards, as our alligator is the Portuguese, "*al legato*," "the lizard."

Herodotus agrees with Strabo, in saying they were rendered so tame as to allow themselves to be touched with the hand; their ears were decked with ear-rings*, and their fore feet with bracelets; and as long as they lived they were fed with the flesh of victims, and other food ordained by law.

Thebes did not refuse divine honours to the crocodile, as the emblem of Savak, who was admitted among the contemplar Deities of that city; and we learn from the sculptures that many other towns acknowledged it as a sacred animal.

Herodotus mentions the respect paid to them at Thebes, and the lake Mœris; and observes, that "some of the Egyptians consider them sacred, while others do all they can to destroy them: among which last are the people of Elephantine and its vicinity, who have no scruple in eating their flesh." Diodorus† makes the same remark of their having been worshipped by some only of the Egyptians.

"Many," says that historian, "naturally ask, how an animal which devours men can have been considered worthy of the respect shown to the Gods. They answer, that not only the Nile, but the crocodiles, are a defence to the country. For the robbers of Arabia and Africa, who would pillage

* Herodot. ii. 69. We may hope they did not think themselves bound by any religious feeling to bore their ears; if so, the office of curator of the crocodiles must have been no sinecure.

† Diodor. i. 35.

the lands, dare not swim across the river from the number of these animals; and one great impediment would be removed, if they were hunted and destroyed. An historical tale relates that Menas*, one of their ancient kings, being driven by his own dogs into the lake Mœris, was miraculously taken up by a crocodile, and carried to the other shore. In commemoration of which benefit the king built the city of the 'Crocodiles' in that district, ordering divine honours to be paid to them, and assigning the lake for their maintenance. Near it he built a tomb for himself, with a four-sided pyramid, and a labyrinth, which are the admiration of all who behold them."

The crocodile was supposed by some to be an emblem of the Sun, its number sixty being thought to agree with that luminary†; and Clemens tells us‡ the Sun was sometimes placed in a boat, at others on a crocodile.§

On the subject of the crocodile M. Pauw‖ makes a very judicious remark, "that on his examining the topography of Egypt, he observed Coptos, Arsinoë, and Crocodilopolis (Athribis), the towns most remarkable for the adoration of

* From what follows of his tomb, and the labyrinth, he evidently means Mœris.

† Iamblich. de Myst. sect. 5. c. 8. Porphyr. de Abstin. *Vide infrà*, p. 237. and *suprà*, p. 36.

‡ Clemens, Strom. lib. v. *Vide suprà*, p. 36.; and Vol. I. (2d Series) p. 433.

§ There is a curious subject at Philæ of a man's body on a crocodile's back, with other sculptures referring to the sun, moon, and stars. They are of late time.

‖ M. Pauw, Recherches Philos. vol. ii. part 3. sect. 7. p. 122. This has been quoted by Mr. Pettigrew.

crocodiles, to be all situated on canals at some distance from the Nile. Thus, by the least negligence, in allowing the ditches to be filled up, those animals, from being incapable of going far on dry land, could never have arrived at the very places where they were considered as the symbols of pure water. For, as we learn from Ælian, and more particularly from a passage in Eusebius *, the crocodile signified water fit for drinking, and irrigating the lands. As long as their worship was in vogue, the government felt assured that the superstitious would not neglect to repair the canals with the greatest exactness." Thus was their object gained by this religious artifice.

I also avail myself of this opportunity of introducing an ingenious suggestion of Mr. Salt, that in Juvenal's account of the dispute between Ombos and Tentyris, Coptos† should be substituted for the former; this town being much nearer, and consequently more likely to be engaged in a feud, caused by the injuries done to an animal it held sacred, in common with the more distant Ombos.

The towns, where it was looked upon with particular execration, were Tentyris‡, Apollinopolis, Heracleopolis, and the island of Elephantine; and the same aversion was common to all places where the Evil Being was typified by the crocodile.§

* Euseb. Præparat. Evangel. iii. 11. "Crocodilum (significare) aquam potui optam."

† "Barbara hæc Coptos."

‡ *Vide* Plin. viii. 25. Of the skill of the Tentyrites in catching this animal, *vide* Vol. III. p. 77. Ælian, x. 24.

§ *Vide suprà*, p. 206.

Of the mode of hunting the crocodile by the Tentyrites, and the skill they possessed in overcoming so powerful an animal, I have already spoken; and have mentioned* the method adopted, according to Herodotus, of catching it with a hook, to which a piece of pork was attached as a bait. But I ought not to omit another mode practised at the present day. They fasten a dog upon a log of wood, to the middle of which is tied a rope of sufficient length, protected by iron wire, or other substance, to prevent its being bitten through; and having put this into the stream, or on a sand bank at the edge of the water, they lie concealed near the spot, and await the arrival of the crocodile. As soon as it has swallowed the dog, they pull the rope, which brings the stick across the animal's throat. It endeavours to plunge into deep water, but is soon fatigued by its exertions, and is drawn ashore; when, receiving several blows on the head with long poles and hatchets, it is easily killed.

It is now seldom eaten, the flesh being bad; but its hide is used, especially by the Ethiopians, for shields and other purposes: the glands are taken from beneath the arm or fore leg, for the musk they contain; and some parts are occasionally dried and used as philters. In former times it seems rather to have been eaten as a mark of hatred to the Evil Being, of whom it was the emblem, than as an article of food†; but those who by religious

* *Vide* Vol. III. p. 76. and 80.

† Diodor. i. 35.

scruples were forbidden to eat its flesh, were not thereby deprived of a delicacy of the table.

I have mentioned* the fable of the trochilus and the crocodile, and the animosity said to subsist between the latter and the ichneumon†, as well as the supposed security against the crocodile to those who used a boat made of the papyrus.‡

Herodotus says§, "Of all animals, none that we know of becomes so large, after having been so small: its eggs|| are scarcely larger than those of the goose, but by degrees it reaches 17 cubits (25½ feet) in length, and even more." Plutarch¶ relates other tales of this oviparous animal, to which he attributes a plausible reason for paying it divine honours. "It has no tongue, and is therefore looked upon as an image of the Deity himself; the Divine reason needing not speech, but going through still and silent paths, whilst it administers the world with justice." "Another peculiar property of the crocodile is, that though in the water its eyes are covered by a thin pellucid membrane, which comes down from the forehead**, yet it is able to see, at the same time that it cannot be perceived to do so; in which respect likewise it bears some resemblance to the first God. It is further remarked, that in whatever part of the country the female lays her eggs, so far will be the extent of the inundation for that season, ... showing

* Vol. III. p. 79, 80.; and *suprâ*, p. 226. Herodot. ii. 68. Ælian, iii. 11. viii. 25. Plin. viii. 25. Ammian. xxii. p. 336.

† *Suprâ*, p. 150.

‡ Vol. III. p. 185.

§ Herodot. ii. 68.

|| *Vide* Macrob. Saturn. lib. vii. c. 16., on the Eggs of Crocodiles.

¶ Plut. de Is. s. 75.

** From the side; the nictating, or nictitating, membrane.

that it is imbued with an accurate knowledge of what will come to pass. . . . . Moreover the eggs it lays are sixty in number, as are the days which pass before they are hatched, and the years of those which live the longest; a number of great importance to those who occupy themselves in astronomical matters."

Ælian * mentions the same number of eggs, the sixty days before they are laid, and the same period before they are hatched. He also gives them sixty vertebræ in their spine, and as many nerves, a life of sixty years, a mouth with this proportion of teeth, and a period of annual torpidity and fasting during the same number of days. It is from this number that Iamblichus thinks the crocodile connected with the Sun. †

The mummies of crocodiles are found at Thebes, Maabdeh, and other places, many of which are of full size and perfectly preserved.

LIZARDS.

Of the Lizard tribe ‡ none but the crocodile seems to have been sacred. Those which occur in the hieroglyphics are not emblematic of the Gods, nor connected with religion.

The Asp.

I have already spoken of the choice of this serpent as an emblem of Neph §, and as a symbol of

* Ælian, x. 21. Conf. Aristot. Hist. An. v.

† *Vide suprà*, p. 36. and 233.

‡ *Vide* Plin. viii. 25. *Vide suprà*, p. 156., of the Battle of the Monitor and Snake.

§ *Suprà*, p. 64.; and Vol. I. (2d Series) p. 239, 240. 413.

royalty, on which account it received the name of basilisk.*

Diodorus says the priests of Ethiopia, and Egypt, had the asp coiled up in the caps they wore on religious ceremonies; but this should rather have been applied to the kings, being a royal emblem, given only to the sovereign or to the Gods.

Plutarch† states that "the asp is worshipped, on account of a certain resemblance between it and the operations of the Divine power: and being in no fear of old age, and moving with great facility, though it does not seem to enjoy the proper organs for motion, it is looked upon as a proper symbol of the stars." It was one of those creatures which were sacred throughout the country; though it enjoyed greater honours in places where the Deities, of whom it was the type, presided, and, if we may believe Pausanias, particularly "at Omphis‡ in Egypt." Phylarchus§ relates that great honours were paid to the asp by the Egyptians; and, from the care they took of it, that it was rendered so tame as to live with their children without doing them any harm. It came from its place of retreat, when called by the snapping of the fingers; and after dinner some paste mixed with honey and wine being placed upon the table, it was called to take its repast. The same signal was used, when

* Ælian considers it different from the asp; and thinks it so deadly that if it bit a stick, it would cause the death of him who held it. Nat. An. ii. 5.

† Plut. de Is. s.74.

‡ Pausanias (Bœot. c. 21.) says, "The asps of Ethiopia are black, like the people."

§ Ælian, Nat. An. xvii. 5.

any one walked in the dark at night, to warn the reptile of his approach.

This serpent was called Thermuthis*, and with it the statues of Isis were crowned as with a diadem.† "Asp-formed crowns" are frequently represented on the heads of Goddesses and Queens, in the Egyptian sculptures. The statues of the mother and wife of Amunoph (the vocal Memnon) in the plain of Thebes have a crown of this kind; and the Rosetta Stone mentions "asp-formed crowns," though this last might refer to the single asp *attached* to the front of the cap, usually worn by the king. Instances sometimes occur of a fillet of asps bound round the royal crown, and I have once seen the same encircling the head-dress of Osiris. Ælian‡ mentions a custom of "the Egyptian kings, to wear asps of different colours in their crowns, this reptile being emblematic of the invincible power of royalty." Some, he adds, "are of a greenish hue, but the generality black, and occasionally red." I am however inclined to think that this idea arose from the different colours given to the asp in the paintings, rather than from any real variety in the living animal.

The asp was also the emblem of the Goddess Ranno.§ It was then supposed to protect the houses or the gardens of individuals, as well as the infancy of a royal child, in the character of guardian genius. Sometimes an asp was figured with a human head.

* *Vide suprà*, Vol. I. (2d Series) p. 367.
† Ælian, x. 31. ‡ Ælian, An. vi. 33.
§ *Vide suprà*, p. 64.; and Vol. I. (2d Series) p. 239.

Ælian * relates many strange stories of the asp †, and the respect paid to it by the Egyptians; but we may suppose that in his sixteen species ‡ of asps other snakes were included. He also speaks § of a dragon ||, which was sacred in the Egyptian Melite (Metelis?); and another kind of snake called Parias, or Paruas, dedicated to Æsculapius. ¶ The serpent of Melite had priests and ministers, a table and a bowl. It was kept in a tower, and fed by the priests with cakes ** made of flour and honey, which they placed there in the bowl. Having done this, they retired. The next day, on returning to the apartment, the food was found to be eaten; and the same quantity was again put into the bowl: for it was not lawful for any one to see the sacred reptile. On one occasion a certain elder of the priests, being anxious to behold it, went in alone; and having deposited the cake withdrew, until the moment when he supposed the serpent had come forth to its repast. †† He then entered, throwing open the door with great violence; upon which, the serpent withdrew in evident indignation, and the priest shortly after

* Ælian, x. 31., xi. 32., and iv. 54. He even makes it in love, without being complimentary to Egyptian beauty.

† *Vide* also Plin. viii. 23.

‡ Ælian, x. 31.

§ Ælian, xi. c. 17.

|| It is evident from Pausanias (Att. 21.) that the dragon of the Greeks was only a large kind of snake with, as he says, "scales like a pine cone."

¶ Ælian, viii. c. 19.

** Cakes seem to have been usually given to the snakes of antiquity; as to the dragon of the Hesperides. Virg. Æn. iv. 483.

†† Conf. Ovid, lib. ii. Amor. Eleg. 13. to Isis. "Labatur circa donaria serpens."

became frantic, and having confessed his crime expired.

According to Juvenal *, the priests of Isis, in his time, contrived that the silver idols of snakes, kept in her temple, should move their heads to a supplicating votary; and extravagant notions connected with serpents are not wanting in the paintings of the tombs of the kings at Thebes, and are traced in the religions of all nations of antiquity.

The Egyptian asp is a species of Cobra de capello †, and is still very common in Egypt, where it is called Náshir, a word signifying "spreading," from its dilating its breast when angry. It is the same which the *Háwee*, or snake-players, the Psylli ‡ of modern days §, use in their juggling tricks: having previously taken care to extract its fangs, or, which is a still better precaution, to burn out the poison bag with a hot iron. They are generally about three or four feet long, but some are considerably larger, one in my possession measuring exactly six feet in length; and Ælian ‖ scruples not to give them five cubits. They are easily tamed. Their food is mice, frogs, and various reptiles; and they

* "Et movisse caput visa est argentea serpens." Juv. Sat. vi. 537.

† Coluber, or Naja Haje. *Vide suprà*, p. 124.

‡ *Vide* Ælian, i. 57.

§ Ælian, speaking of the power of the Egyptians over snakes and birds, says, "They are said to be enabled by a certain magical art to bring down birds from heaven, and to charm serpents, so as to make them come forth from their lurking places at their command." (lib. vi. c. 33.) He thinks that no one ever recovered from the bite of an asp (vi. 38.); though he modifies this opinion in another place (ii. 5.).

‖ Ælian, Nat. An. vi. 38. He mentions dragons of thirteen and fourteen cubits (20 feet), brought from Ethiopia to Alexandria. This was for Æsculapius. "Deus intersit." (xvi. 39.)

mostly live in gardens during the warm weather*, where they are of great use: the reason, probably, of their having been chosen in ancient times as a protecting emblem.† In the winter they retire to their holes, and remain in a torpid state, being incapable of bearing cold, as I had reason to observe with two I kept in the house at Cairo, which died in one night, though wrapped up in a skin and protected from the air.

The size of the asp necessarily suggests the question, why should Cleopatra have chosen so inconvenient a serpent? It is, however, probable that this name was sometimes applied, like our term viper, to many venemous serpents of different species; and another kind of poisonous snake of a much more convenient and portable size, common in Lower Egypt‡, may have been the one used by her, and have been miscalled by the Greeks an asp.

Mummies of the asp are discovered in the Necropolis of Thebes.

The House Snake.

This harmless serpent, from its destroying mice and various reptiles in their dwellings and outhouses, was looked upon with great respect by the Egyptians. Though used to represent Eternity,

* Conf. Ælian, v. 52.

† Ammianus (xxii. 15. p. 338.) says, "the asp exceeds all others in size and beauty." His *acontia* is perhaps the *tyar*, "*flyer*," of modern Egypt. *Vide* Plin. viii. 23. "Jaculum ex arborum ramis vibrari."

‡ The *Echis pavo*.

and sometimes occurring in the mysterious subjects of the tombs, it does not appear to have been sacred to any of the great deities of Egypt; and if it belonged to any, it was probably only to those of an inferior order, in the region of Amenti. It is doubtful if the snake with its tail in its mouth was really adopted by the Egyptians as the emblem* of Eternity. It occurs on papyri†, encircling the figure of Harpocrates; but there is no evidence of its having that meaning, and I do not remember to have seen it on any monuments of an early Egyptian epoch.

The snake, in former times, played a conspicuous part in the mysteries of religion; many of the subjects, in the tombs of the Kings at Thebes in particular, show the importance it was thought to enjoy in a future state; and Ælian ‡ seems to speak of "a subterraneous chapel and closet at each corner of the Egyptian temples, in which the Thermuthis asp was kept," as if it were the universal custom throughout the country to keep a sacred serpent. That the asp was universally honoured, appears to be highly probable; but other serpents did not enjoy the same distinction, and one was looked upon by the Egyptians as a type of the Evil Being, under the name of Aphôphis, "the giant." It was represented to have been killed by Horus; and in this fable may be traced that of Apollo and Pytho, as

* Macrobius (Sat. i. 5.) says it was a Phœnician mode of representing the world.

† A papyrus in the Berlin museum has this emblem.

‡ Ælian, x. 31.

well as the war of the Giants against the Gods, in Greek mythology.*

By the serpent the Jews also typified the enemy of mankind. And such is the aversion entertained for snakes by the Moslems, that they hold in abhorrence every thing which bears a resemblance to them; and a superstitious fancy induces them to break in two every hair that accidentally falls from their beards, lest it should turn to one of these hateful reptiles.

The notion mentioned by Pliny†, of snakes being produced from the marrow of the human spine, is not less ridiculous and unaccountable; and no animal has enjoyed so large a share of the marvellous as the snake, which, from the earliest times, excited the wonder, the respect, or the abhorrence of mankind.

Some venerated it with unbounded horrors: it was an emblem of the world, which Eusebius says was sometimes described by a circle intersected by a serpent passing horizontally through it: some Gods were accompanied by it as a type of wisdom; and several religions considered it emblematic both of a good and bad Deity. The Hindoo serpent Caliya, slain by Vishnoo, in his incarnation of Crishna (which corresponded to the Python and Aphophis of the Greek and Egyptian mythologies), was the enemy of the Gods, though still looked upon with a religious feeling; the Mexicans and Scandi-

* *Vide suprà*, Vol. I. (2d Series) p. 435.

† Plin. x. 66. Ælian, i. 51. Ælian seems to consider snakes the food of the stag, as asses of the wolf, bees of the merops, and cicadas of the swallow (viii. 6. and ii. 9.).

navians considered the snake the type of an evil Deity; and the tempter of mankind was represented under the same form. Gods and heroes obtained credit for ridding the world of these hateful creatures; and humble individuals were sometimes made to partake of this honour. Ælian * speaks of snakes expelled by Helen from the isle of Pharos, on planting a herb, called after her Helenium †, which she had received from Polydamna, the wife of Thonis; and a similar kind office is attributed to some Christian saints.

A remnant of superstitious feeling in favour of the serpent still exists in Egypt, in the respect paid to the snake of Shekh Hereedee; which is supposed to perform cures for the credulous and devout, when propitiated through the pockets of its keepers.

The winged serpents of Herodotus have been already mentioned ‡, whose existence was believed by Aristotle § and many other writers of antiquity. Those introduced into the paintings of Egypt are of a different kind, and merely emblematic representations connected with the mysterious rites of the dead, or the fables of Amenti.

The Cerastes, or Horned Snake.

"In the environs of Thebes," says Herodotus ‖, "is a species of sacred snake of a very small size, on whose head are two horns. They do no harm

* Ælian, ix. 21.

† *Vide* Ælian, ix. 20., where he mentions a stone of similar efficacy.

‡ *Suprà*, p. 218. et seq. Herodot. ii. 75. and iii. 107. Cicero brings them from Libya (Nat. Deor. lib. i.); Herodotus from Arabia.

§ Aristot. An. i. 5.

‖ Herodot. ii. 74.

to man; and when they die they are buried in the temple of Jupiter, to whom they are reputed to be sacred."

These horned snakes are very common in Upper Egypt, but are seldom found as far north as Cairo. I have, however, seen one in the Fyoom, even in the island in the middle of the lake Mœris, which is very remarkable, as they are not in the habit of entering the water, like the asp and some other serpents. The female alone has horns, the male resembling it in every other respect. They are both exceedingly venemous; and from their habit of burying themselves in the sand, which is of their own colour, they are extremely dangerous. It is perhaps to these that Strabo* alludes when he says that the desert between Pelusium and Heroöpolis is infested by numerous reptiles, which bury themselves in the sand; unless, indeed, he refers to the Lacerta monitor and other lizards, which live in holes in the sandy soil, and which still abound in that part of the country. But Pliny† distinctly points out their habit of burying themselves, when he says "The cerastes have small horns rising from their bodies (heads), often in two pairs, by which they entice birds to them, the rest of their body being concealed." It is fortunate that Herodotus was not convinced of his error, respecting their harmless nature, by personal experience; and Diodorus‡

* Strabo, xvii. p. 552. The Latin translation gives "serpentium;" the Greek is "ερπετων."

† Plin. viii. 23. Aristotle also mentions the cerastes (An. ii. 1.). The snake-catchers of Egypt often bring the cerastes with four horns, the two extra pair being cleverly put in beneath the scales. Some are offered for sale with long flowing hair.

‡ Diodor. i. 87.

properly ranks them among reptiles particularly destructive to man.

They are called by the Arabs Hye bil Ḳoróon, or the horned snake; Cerastes by Pliny; and Vipera, or Coluber, cerastes by Linnæus.

There is no evidence from the sculptures of their having been sacred to the God of Thebes; and Diodorus thinks the hawk was esteemed from its hostility to these as well as other noxious reptiles. They were, however, honoured with sepulture there, as the father of history tells us; and, on his authority, I have ranked them among the sacred animals of Egypt.

The Frog.

The frog was an emblem of man in embryo, as we are informed by Horapollo.* This is confirmed by the sculptures, where it is represented bearing upon its back a palm branch†, the symbol of a year, as the commencement of human life. There are also a frog-headed God and Goddess‡; the former, probably, a form of Pthah, the Creative Power, though in some inferior capacity. The importance attached to the frog, in some parts of Egypt, is shown by its having been embalmed and honoured with sepulture in the tombs of Thebes.

* Horapollo, i. 25. *Vide* Diodor. i. 10.; and Ælian, ii. 56., who "was once caught in a shower of *rain* mixed with imperfect frogs, near Naples, on his way to Dicæarchia." He was an eyewitness of it; but, as Gibbon says of Abu Rafe, "who will be witness for" Ælian? *Vide* also Ælian, vi. 41., of Mice.

† *Vide infrà*, p. 269.

‡ Plate 25. parts 3 and 4.

FABULOUS REPTILES.

These mostly consist of snakes, with the head of a man, a lion, or a hawk, frequently with legs, or with wings; and the head of a snake is sometimes attached to the body of a lion, or a vulture.

FISH.

Oxyrhinchus, Phagrus, and Lepidotus.

Of the sacred fish * the most noted were the Oxyrhinchus, the Phagrus, and the Lepidotus. They, however, appear not to have been worshipped throughout the country, if we may judge from the war between the Oxyrhinchites and the people of Cynopolis.† Plutarch‡ tells us these three fish were unlawful food to the Egyptians, in consequence of their having devoured a part of the body of Osiris, which Isis was unable to recover, when she collected the scattered members of her husband. They were therefore particularly avoided. In another place he says, "The Egyptians, in general, do not abstain from all fish, but some from one sort and some from another. Thus, for instance, the Oxyrhinchites will not touch any taken by a hook; for as they pay an especial reverence to the Oxyrhinchus, from which they borrow their name, they are afraid the hook may be defiled by having, at some time or other, been employed in catching their favourite fish. The people of Syene, in like manner, abstain from the Phagrus; for, as it is ob-

* Of the fish of the Nile, *vide* Strabo, xvii. p. 566.
† *Vide suprà*, p. 138. Plut. de Is. s. 72. ‡ Plut. s. 18.

served by them to make its first appearance just as the Nile begins to overflow, they pay especial regard to the voluntary messenger of such joyful news. The priests, indeed, abstain entirely * from all sorts; and therefore on the ninth day of the first month, when all the rest of the Egyptians are obliged by their religion to eat a fried fish, before the door of their houses, they only burn them, without tasting them at all. They assign two reasons for this: one connected with the sacred account of Osiris and Typho (already mentioned); the second, that fish is neither a dainty, nor even a necessary kind of food. And this seems to be confirmed by the writings of Homer, who never mentions either his delicate Phæacians, or the people of Ithaca, though both islanders, feeding upon them; nor even Ulysses' companions themselves, during their long and tedious voyage, till reduced to it by extreme necessity."†

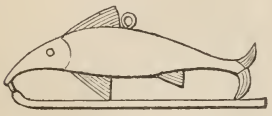
I have already stated my belief that the Oxyrhinchus was the *Mizdeh* of modern Egypt ‡, a species of *Mormyrus*. It was remarkable for its pointed nose, whence its name, a peculiarity easily recognised in one of those represented in the sculptures; though, from the fins (if really intended to be a faithful representation), it would appear that several kinds were comprehended under the same denomination by the Egyptians. §

* Conf. Clem. Strom. vii. p. 240. † Plut. de Is. s. 7.

‡ *Vide* Vol. III. p. 58.

§ That with a pointed nose curved downwards is the *Mormyrus oxyrhinchus*. Its dorsal fin extends nearly along the whole back, which is the case with the *M. caschive*, whose nose is much less prominent. Other *Mormyri*, as the *Labiatus*, *Anguilloïdes*, and *Dorsalis*, have not

It is singular that the Oxyrhinchus should be commonly figured amongst the fish caught by the Egyptians, in the paintings of Thebes, of Beni Hassan, and of Memphis. This would seem to confine its worship to the nome and city of Oxyrhinchus, where, as already stated, the people were so scrupulous, that they could not be induced to eat any other fish which had been taken by a hook *, lest it should at any time have been defiled by catching their favourite. "Even when many different kinds were taken by them in a net, they looked most carefully for any Oxyrhinchus that might accidentally be caught, preferring to have none rather than the most abundant draught, if a single one were found in it." But it is probable that many other places extended to this fish a feeling of veneration ; small bronze figures of it being often discovered in Egypt, some of which have the horns and globe of Athor.


1

or

2

No. 464. The Oxyrhinchus fish, in bronze.

In the temple of the Great Oasis is also a representation of this fish, accompanied by the name of the Goddess, which leaves no doubt of its having been her emblem ; and this is the more remarkable, as it coincides with the

No. 464. *a.* At the Oasis.

the dorsal fin like that of the *M. oxyrhinchus*, and a less pointed nose ; which last in the *M. cyprinoïdes* is abrupt or round.

* Ælian, Nat. An. x. 46. Plut. de Is. s. 7.

metamorphosis of Venus, who was said to have changed herself into a fish *, and shows the Egyptian origin of that fable.

Its reputed sanctity was perhaps owing to its being thought less wholesome than other kinds; and it is still an opinion in Egypt that smooth-bodied fish are less proper for food than those with scales. It is, likewise, possible that the prejudice in its favour was in some way connected with the careful maintenance of the canal, which took the water from the river to the city where it was particularly worshipped.

The Phagrus or eel was sacred at Syene † and the Cataracts. It also gave its name to the nome and city of Phagroriopolis, near to Heroöpolis; where its worship was doubtless introduced with a view to secure the preservation of the canal ‡ of *fresh water*, which passed from the Nile to the Red Sea. The eel is once represented at Beni Hassan among the fish of the Nile; but I have not seen it in the sculptures as a sacred fish. There is, however, no reason to doubt the assertion of Plutarch and other writers §; and it is probable that the Egyptians generally abstained from eating it on account of its unwholesome qualities.

The name of Lepidotus (which, from the meaning of the word, is shown to have been "a scaly fish") has been given to the Kelb el Bahr

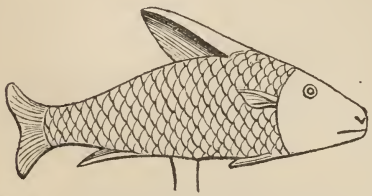
* "Pisce Venus latuit." *Vide suprà*, p. 168. note.

† Clemens, Orat. Adhort. p. 17. Euenitæ should evidently be Sueniteæ. Ælian, Nat. An. x. 19.

‡ *Vide suprà*, p. 234. Strabo, lib. xvii. p. 533. and 566.

§ *Vide suprà*, Vol. I. (2d Series) p. 161.

(Salmo dentex*), the Ḳisher or Gisher (Perca Nilotica), and the Binny (Cyprinus lepidotus). I have previously stated the probability of the first of these having been the Lepidotus†; yet the form of what I believe to be this sacred fish, represented in bronzes found at Thebes, accords rather with the last; though the modern name *ḳisher*, signifying "scaly," may tend to strengthen the claim of the second of the three. But the indefinite name of *ḳisher* appears to be often applied to other fish, besides the Perca Nilotica; and it is evident that the Binny is also called by the Arabs *ḳisher*. The Binny is the Cyprinus lepidotus of the "Description de l'Egypte," and the same as represented in the bronze of the preceding woodcut.



No. 464. *b*. Bronze Lepidotus (in my possession).

De Pauw‡ supposes the Latus to be the Perca Nilotica, but I do not know on what authority. Were it not for the circumstance of the bronze fish bearing a stronger resemblance to the Binny than to any other with which I am acquainted, I should not suppose it to have been a forbidden fish, since it is one of the best and most wholesome the Nile produces, and should still have preferred giving the name of Lepidotus to the Kelb el Bahr, whose appearance might serve to prejudice them against it.

* Or Characinus dentex of Savigny.

† *Suprà*, Vol. III. p. 59.

‡ De Pauw, vol. i. sect. 3. p. 136.

The uncertainty respecting the sacred fish of Egypt necessarily leads to many doubtful conjectures; but the appearance of the bronzes induces me to renounce the opinion I had formed respecting the Kelb el Bahr, and to give to the Binny, or Cyprinus, the name of Lepidotus.

Latus and Mæotes.

Another fish, the Latus, was worshipped at Latopolis*, now Esneh. In the sculptures several representations occur of fish, particularly one kind, which may possibly be the peculiar species held sacred in that city, as it is surrounded by an oval usually given to the names of Kings and Gods.

No. 464. *c.* A fish at Esneh.

The Mæotes is said by Clemens† of Alexandria to have been sacred at Elephantine; but I am ignorant of its species and general character. It is possible that it may have been the *karmoot*, a species of Silurus‡, which, if not worshipped in the Thebaïd, was connected with one of the Genii of the Egyptian Pantheon, who appears under a human form, with the head of this fish, in the sculptures of the Diospolite tombs. In Lower Egypt the karmoot was caught for the table; but there is no evidence of its having been eaten in the Thebaïd, and this may be an argument in favour of its having held a place among the sacred

* Strabo, xvii. p. 559. † Clem. Orat. Adhort. p. 17.
‡ Silurus carmuth, or Heterobranchus bi-dorsalis.

animals in that part of the country. Ælian*, however, states that the Phagrus, the sacred fish of Syene, was the same as that called by the people of Elephantine Mæotes. The reason assigned by him for the veneration there paid to it, is the intimation it gave of the rising Nile †; and he gives it the additional credit of being exempt from the cannibal propensity common to other fish, of eating those of its own kind.

Several fish have been found embalmed in the tombs; but their forms are not easily distinguished, and it is difficult to ascertain the species to which they belong.

Scorpion and Solpuga.

The scorpion was an emblem of the Goddess Selk; though we should rather expect it to have been chosen as a type of the Evil Being.‡ Ælian§ mentions scorpions of Coptos, which, though inflicting a deadly sting, and dreaded by the people, so far respected the Goddess Isis, who was particularly worshipped in that city, that women, in going to express their grief before her, walked with bare feet, or lay upon the ground, without receiving any injury from them. Many extravagant fables are reported by the same author of these, as other animals; and he even furnishes scorpions and pigs with wings.‖

No representation has yet been found of the

* Ælian, An. x. 19.

† Plutarch applies the same to the Phagrus. *Vide suprà*, p. 249.

‡ Ælian, vi. 23.; he even produces them from a dead crocodile (ii. 33.).

§ Ælian, x. 23. ‖ Ælian, xvi. 41. and xii. 38.

Solpuga spider *, which is common in Upper Egypt, and which from its venemous qualities is looked upon as a noxious reptile; though some think it of great use, from its enmity to scorpions, which it is said to destroy. To its power of doing so I can bear ample testimony, having witnessed more than one contest between them, in which the Solpuga was victorious; though, when stung by its adversary, it generally dies on the spot. But this seldom happens, owing to the great quickness of its movements; and whenever the place in which the contest takes place is sufficiently spacious, the rapidity with which it runs round its adversary, and seizes it by the head (when the sting of the scorpion can only reach the hard shelly head of the Solpuga), always ensures its success.

INSECTS.

Scarabæus.

The frequent occurrence of the Scarabæus in the sculptures, no less than the authority of numerous ancient writers, shows the great consequence attached by the Egyptians to this insect.

"A great portion of Egypt," says Pliny †, "worships the Scarabæus as one of the Gods of the country; a curious reason for which is given by Apion, as an excuse for the religious rites of his nation, — that in this insect there is some resemblance to the operations of the Sun."

* The Solpuga araneoïdes, Plin. viii. 29. xxii. 25. and xix. 4.
† Plin. xxx. c. 11.

It was an emblem of the Sun, to which Deity it was particularly sacred; and it often occurs in a boat with extended wings, holding the globe of the Sun in its claws, or elevated in the firmament as a type of that luminary in the meridian.* Figures of other Deities are often seen praying to it when in this character.

It was also a symbol of the World, which it was chosen to signify in the hieroglyphics; and it was probably in connection with this idea that Pthah, the Creative Power †, claimed it as his emblem, being the Demiurge, or maker of the world. By Pthah-Sokari-Osiris, the pigmy Deity of Memphis, it was adopted as a distinctive mark, being placed on his head; and Pthah was even represented under the figure of this insect. It belonged likewise to Pthah-Tore, another character of the Creative Power.

Plutarch supposes that, from being emblematic of virility and manly force, it was engraved upon the signets ‡ of the Egyptian soldiers, their opinion being "that no females existed of this species, but all males;" and some have supposed that its position upon the female figure of the heavens, which encircles the zodiacs, refers to the same idea of its generative influence mentioned by Plutarch.

It has always been a matter of doubt to what purpose the numerous Scarabæi of all sizes and qualities, found in Egypt, were applied. Some suppose them to have been money; but this

* With the Hindoos the Sun is called Brahma, in the east or morning; Siva from noon to evening; and Vishnoo, in the west and at night.

† *Vide suprà*, Vol. I. (2d Series) p. 251.

‡ Plut. de Is. s. 10. and 73.

conjecture is not supported by fact, nor indeed by probability, in consequence of their great dissimilarity in size, weight, and many particulars required for establishing the value of a coin. They were principally used for rings, necklaces, and other ornamental trinkets, as well as for funereal purposes. Some of a larger size frequently had a prayer, or legend connected with the dead, engraved upon them; and a winged Scarabæus was generally placed on those bodies which were embalmed according to the most expensive process.*

It is probably to their being worn as rings that Plutarch alludes, in speaking of "the beetle engraved upon the signets of the soldiers." The custom is mentioned by Ælian †; and some have been found perfect, set in gold with the ring attached.

The Scarabæus may then be considered, 1. an emblem of the Sun ‡; 2. of Pthah, the creative power, and of Pthah Tore; 3. of Pthah-Sokari-Osiris; 4. of the World; 5. connected with astronomical subjects §; and 6. with funereal rites.

The Scarabæus was not only venerated when alive, but embalmed after death; and some have been found in that state at Thebes. But the cities where it received the greatest honours were probably Memphis and Heliopolis, of which Pthah and the Sun were the chief Deities.

Considerable ingenuity has been exercised in order to discover the real sacred beetle of Egypt,

* *Vide infrà*, chap. 16.

† Ælian, x. 15.

‡ A winged Scarabæus bearing the disk of Re was also put for the winged globe of Hor-Hat; but this was only in lieu of the Sun.

§ It occurs in some zodiacs in the place of Cancer.

and to ascertain to what extent other species partook of the honours paid to that insect. I do not intend to detain the reader by any examination of this intricate question, which I leave to naturalists more capable than myself to settle *; and shall only observe that the one so frequently represented in the sculptures appears to be the beetle still common in every part of Egypt.† And if Horapollo mentions a beetle "with two horns" (the *Copris Isidis*), consecrated to the Moon, his statement is not confirmed by the sculptures, where it is never introduced. Had this beetle been represented, its peculiar form would be readily perceived; and if it appears singular that they did not choose it in preference to a more ordinary species, we should bear in mind that the Egyptians were not wont to select their sacred emblems and animals for their rarity or unusual appearance, but rather for their utility; and no insect could have a prior claim on this account to the common beetle.

Horapollo‡ says, "There are three species of beetles. One has the form of a cat, and is radiated, which from supposed analogy they have dedicated to the Sun (the statue of the Deity of Heliopolis§ having the form of a cat); and, from its having thirty fingers, corresponding to the thirty days of a solar month. The second species has two horns, and the character of a bull, which is con-

* I refer for some curious information on this head to Mr. Pettigrew's History of Mummies, p. 223, 224, 225.; and I believe Mr. Hope is preparing a detailed account of the subject.

† The Scarabæus sacer (Lin.), or Ateuchus sacer (Oliv.), which is black, like that of the monuments. The green Ateuchus Egyptiorum is not the one there represented.

‡ Horapollo, i. 10. § *Vide suprà*, Vol. I. (2d Series) p. 296.

secrated to the Moon; whence the Egyptians say that the bull in the heavens is the elevation of this Goddess. The third has one horn, and a peculiar form; and is supposed, like the Ibis, to refer to Mercury."

The mode of representing the Scarabæi on the monuments is frequently very arbitrary, and some are figured with or without the *scutellum*. But I do not believe they denoted a different genus; and the characteristic of another kind of beetle appears rather to be introduced to show that they were all comprehended under one general denomination, and was intended rather to combine than to distinguish separate genera. That it was not with a view to indicate a distinct division of this class of insects, is shown by their sometimes introducing two scutella, one on either clypeus, no example of which occurs in nature *; and it seems that the Scarabæus, Buprestis, Ateuchus, and Copris were all used by the Egyptians as synonymous emblems of the same Deities. This is further confirmed by the fact of S. Passalacqua having found a species of Buprestis embalmed in a tomb at Thebes. But the Scarabæus, or Ateuchus sacer, is the beetle most commonly represented, and the type of the whole class.

Fabulous insects did not hold a less conspicuous place on the Egyptian monuments than fanciful animals and birds; and beetles with the heads of hawks, rams, cows†, and even men, are represented

* An instance of this occurs in the large Scarabæus of the British Museum.

† Mr. Hertz has a small Scarabæus in stone with the head of a cow.

in the sculptures. This change of form did not make them less fit emblems of the Gods: the Scarabæus of the Sun appears with the head of a ram as well as of a hawk; and a Scarabæus with the head and legs of a man, was equally emblematic of the God Pthah.*

Of other insects I shall only observe, that flies are said to have been preserved in the same tombs; but doubtless without any idea of sanctity being attached to so odious and troublesome an insect. Indeed they still continue to be one of the plagues of Egypt; and the character of a *tormentor*, applied to the Evil Being, seems to have been aptly designated by the title Beelzebub †, or "the lord of flies."

The ant is also one of the plagues of the country, as in most hot climates. Horapollo ‡ says it represented in hieroglyphics "knowledge;" but the consideration of its wisdom did not prevent the Egyptians from being fully sensible of the inconvenience it caused them, "having the art of discovering whatever is most carefully concealed;" and the origanum plant was used in order to drive away this industrious and tiresome insect.

Few insects of ancient Egypt have come down to us either in the paintings of the monuments, or preserved by accident; the former being confined to the butterfly, beetle, wasp, dragonfly, locust, and housefly; and the latter, to those which have been found in the bodies or heads of mummies. §

* *Vide supra*, p. 128.; and Vol. I. (2d Series) p. 250. 256.

† The *zebub*, or *dthebáb*, of the Arabs, is the noted fly of the desert, which causes a disease to camels called by the same name.

‡ Horapollo, i. 52. and ii. 34.

§ Mr. Pettigrew has enumerated all that have been ascertained by

VEGETABILIA.

I have stated that the Persea was sacred to Athor*, as the sycomore to Netpe.† I have also observed that Plutarch supposes the peach to have been sacred to Harpocrates‡; though there is reason to believe that his opinion is erroneous§, and that he has confounded it with the tree of Athor.

Athenæus, on the authority of Hellanicus‖, mentions some acanthus (acacia) trees, which blossomed all the year, at a place called Tindium, where certain celebrated assemblies were held; and this town had a large temple, surrounded with black and white acanthus trees, on which chaplets made of their flowers, and pomegranate blossoms entwined with vine leaves, were placed. But this seems rather to indicate a local respect for the acanthus of Tindium, than any adoration generally paid to those trees by the Egyptians.

Mr. Hope, to whom those in one of the heads brought by me from Thebes were submitted for examination: —

1. Corynetes violaceus, *Fab.*
2. Necrobia mumiarum, *Hope.*
3. Dermestes vulpinus, *Fab.*
4. ——— pollinctus, } *Hope.*
5. ——— roei, }
6. ——— elongatus, }
7. Pimelia spinulosa, *Klug?*
8. Copris sabæus? "found by Passalacqua; so named on the testimony of Latreille."
9. Midas, *Fab.*
10. Pithecius, *Fab.*
11. A species of cantharis in Passalacqua's Collection, No. 442.

(*Vide* Pettigrew, p. 55., whose work is replete with valuable information on the subject of mummies.)

* *Vide suprà*, Vol. I. (2d Series) p. 391.

† *Vide suprà*, Vol. I. (2d Series) p. 313. ‡ Plut. s. 68.

§ *Vide suprà*, Vol. I. (2d Series) p. 392. 406.

‖ *Vide* Athen. xv. p. 679, 680.

The acanthus * was the *sont*, or Mimosa Nilotica, of modern Egypt. Its flowers were frequently used for chaplets; and its pod, which represented a letter in hieroglyphics, was sometimes placed among the offerings on the altars of the Gods. There is no evidence of its having been sacred.

The tamarisk was a holy tree, from having been

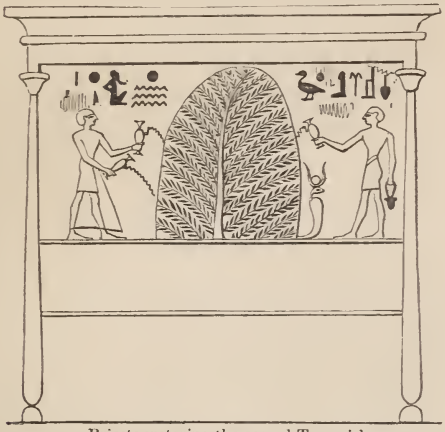
No. 465. Sacred Tamarisk of Osiris. *From a Tomb at How.*
The hieroglyphics refer to the bird "Ben (Benno) Osiris."

chosen to overshadow the sepulchre of Osiris, in commemoration of the fable of the chest containing his body having lodged in the branches of one of those trees, on the coast of Byblus, where, driven ashore by the waves of the sea, it was discovered by Isis.† The tree is represented in the sacred chamber dedicated to that God at Philæ, and in a small sepulchre at How (Diospolis parva).

* It probably included other of the Mimosa or Acacia genus which grew in Egypt. *Vide suprà*, Vol. I. (2d Series) p. 79, 80.

† Plut. de Is. s. 15, and 21.

In the latter the bird Benno * is seated in its branches, accompanied by the name of Osiris, of whom it was an emblem; and in the former two priests are represented watering the tree, as it grows beneath a canopy. This confirms in a remarkable manner the account of Plutarch †, who, in describing "the tomb of Osiris at Philæ



No. 465. *a.* Priests watering the sacred Tamarisk.
From the sculptures representing the mysterious history of Osiris at Philæ.

crowned with flowers at the solemnization of his funeral rites by the priests," says, "it is overshadowed by the branches of a tamarisk tree, whose size exceeds that of an olive."

Of the lotus I have already spoken ‡, as also of the papyrus and other plants of the country. § The *agrostis*, alluded to by Diodorus, was not related to the grass called agrostis by modern botanists,

* Woodcut, No. 465. *Vide suprà*, p. 225.; and Vol. I. (2d Series) p. 342.
† Plut. de Is. s. 21. *Vide suprà*, Vol. I. (2d Series) p. 332.
‡ *Vide* Vol. II. p. 217.
§ *Vide* Vol. II. p. 183. 219.; Vol. III. p. 61. 146.; and *suprà*, Vol. I. (2d Series) p. 60. 411. et seq. Strabo, xvii. p. 566.

but seems rather to be a name applied to the lotus, which was so commonly held in the hands of guests in the convivial meetings of the Egyptians.

Proclus pretends that the lotus was peculiarly typical of the Sun, "which it appeared to honour by the expansion and contraction of its leaves." It was an emblem of Nofre-Atmoo, and introduced with the infant Deity Ehôou.*

"Garlic and onions," according to Pliny†, "were treated as Gods by the Egyptians when taking an oath;" and Juvenal‡ derides them for their veneration of these garden-born Deities. Plutarch says, being held in abhorrence, the priests abstained from them§ as unlawful food; the reason of which was probably derived from a sanatory precaution, as in the case of beans and "other kinds of pulse." ‖ But there is no direct evidence from the monuments of their having been sacred; and they were admitted as common offerings on every altar. Onions and other vegetables were not forbidden to the generality of the people, to whom they were a principal article of food¶; for, whatever religious feeling prohibited their use on certain occasions, this was confined to the initiated, who were required to keep themselves more especially pure for the service of the Gods.

The palm branch I have shown to have been adopted to represent a year, as Horapollo also states**; and Clemens †† considers it the symbol

* *Vide suprà*, p. 25.; and Vol. I. (2d Series) p. 410, 411.
† Plin. xix. 6.
‡ Juv. Sat. 15. *Vide suprà*, Vol. I. (2d Series) p. 162.
§ Plut. s. 8. ‖ Plut. s. 5.
¶ *Vide suprà*, Vol. II. p. 373.
** Horapollo, i. 4. *Vide suprà*, p. 2.; and Vol. I. (2d Series) p. 256.
†† Clem. Strom. 6.

of astrology. Plutarch tells us * the ivy was styled by the Egyptians Chenosiris; that is, as some interpret it, "the plant of Osiris;" and Diodorus †, after saying "it was consecrated to that God, and called in the Egyptian tongue the plant of Osiris," affirms that "it was carried before the vine in consecrations, because, while this loses its leaves, the ivy continues to retain them." Many instances occur of the preference shown by the ancients for evergreen plants; and, for a similar reason, they dedicated the myrtle to Venus, the laurel (bay tree) to Apollo, and the olive to Minerva.

But we may doubt if the ivy was at any time a native of Egypt. The *periploca* secamone may have been mistaken for that plant in the representations given of it in the paintings ‡, both from its climbing nature and even the form of its leaves; though it must be confessed that a plant having so acrid a juice could scarcely have been used for garlands, if even it were tolerated in the hand.

Plutarch mentions a garland of the melilotus §, which fell from the head of Osiris. This plant may therefore have been deemed sacred by the Egyptians. Clemens mentions thirty-six plants, dedicated to the thirty-six decans or genii, who presided over portions of the twelve signs of the zodiac ‖; but the symbols of those mysterious beings had no claim to sanctity.

* Plut. de Is. s. 37. † Diodor. i. 17.

‡ *Vide* Vol. III. p. 157.

§ Plut. de Is. s. 36. This signified the plants produced by the inundation at the edge of the desert. *Vide suprà*, Vol. I. (2d Series) p. 331. 334. 336. 437.

‖ *Vide* Prichard, p. 329. *Vide suprà*, p. 76.; and Vol. I. (2d Series) p. 222.

EMBLEMS.

The most remarkable emblems, independent of the types of the Deities, were the signs of Life, of Goodness, of Purity, of Majesty and Dominion (the flail and crook of Osiris), of Royalty, of Stability, and of Power, which were principally connected with the Gods and Kings.

1 2 3 4 5 6 7 8 9 10 11

No. 466. Emblems of Life, Goodness, Purity, Royalty, and Stability.

Many others belonged to religious ceremonies; a long list of which may be seen in the chamber of Osiris at Philæ*, and in the coronation ceremony at Medeenet Haboo.†

The sign of Life (*tau*, or crux ansata) I have mentioned elsewhere.‡ The sign of Goodness is the initial of the word nofre, "good;" and the sceptre of Purity, which the Gods hold in their hands, has been shown to enter into one of the groups signifying "Egypt," or the *pure* land.§ This has been styled the Upupa-headed sceptre; but I have shown the head to be of an animal, and not of a bird, as usually supposed. The lower end is forked; and this, as well as the head itself, has been found in the excavations at Thebes. A similar staff seems to have been used by the Egyptian peasant, perhaps as a crook; and the Arabs to the present day

* Given in the Plates of the R. S. of Literature, Plate 66, 67.
† *Vide infrà*, Plate 76.
‡ *Infrà*, p. 283.
§ *Vide suprà*, p. 47.

make their *máhgin* of this form, for the purpose of recovering the falling bridle of their dromedaries.* It is even represented in the hands of labourers engaged in the corn fields; an instance of which occurs in one of the ancient paintings from Thebes preserved in the British Museum.† This, with the *tau*, are the principal gifts of the Gods to man, in the hieroglyphic legends; where the Deity thus addresses the kings, "We give you life and purity," or "a pure life," with "stability," "power," "victory," "majesty," "dominion," "and other good things," similar to which are the favours said to be bestowed by the Deity on King Remeses, in the inscription of the obelisk translated by Hermapion.

1 2 3 4 5

No. 467. The gifts of, 1. life and purity; 2. with stability; 3. power; 4. victory; and 5. royal majesty, or the dominion of the world.

The flagellum and crook of Osiris, the emblems of majesty and dominion, were presented by the Gods to the king, sometimes with the falchion of victory or vengeance, when he was about to undertake an expedition against the enemies of his country; and in some instances the monarch is represented holding the phœnix in his hand, emblematic of his long absence from Egypt in a foreign land. In this picture‡ we observe a singular proof of the flagellum of Osiris being really a

* It is so called from *hégin*, the name of a dromedary.
† In the Egyptian Room; marked No. 176.
‡ *Vide* Woodcut, No. 468.

handle and thong, and not, as it usually appears, both in the hands of statues and in the sculptures, with the two limbs of a hard substance.

No. 468.
A king receiving from Amun the emblems of Majesty and Dominion. In his left hand is a phœnix. The God holds the palm-branch and the type of the great assemblies.*

The sign of Royalty is a reed; which is also the emblem of Upper Egypt, and the initial of the word *souten*, "king." But this, and the *Pshent*, or cap of the Upper and Lower country, which is the union of the two crowns, the symbol of Stability†, the palm branch of Thoth, and the sign of the great assemblies over which the king presided, have been already noticed.‡

The eye of Osiris (?) was one of the most important emblems. It was generally given to that Deity, and to Pthah when under the form of the emblem of Stability. It was placed on boats, on coffins, and in other conspicuous positions, as if to

* *Vide infrà*, p. 288.
† *Vide suprà*, Vol. I. (2d Series) p. 253. 341.
‡ *Vide* also *infrà*, chap. 15., on the Ceremonies, p. 273. *et seq.*

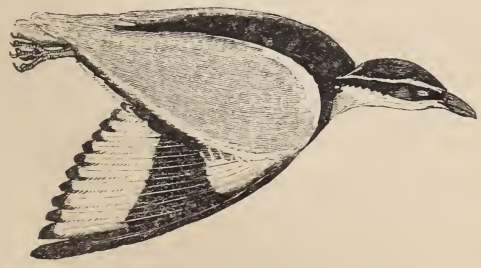
indicate the all-seeing presence of the Divinity; and it was a symbol of the land of Egypt.*

The frog† was the type of man in embryo. It sat on a ring, or seal, a sign occasionally used in lieu of the *tau*, or "*life;*" and from its back rose a palm branch, which sometimes appeared in the state of a tender leaf rising from the date stone.

Another symbol, resembling a pair of forceps, signified a "minister."‡

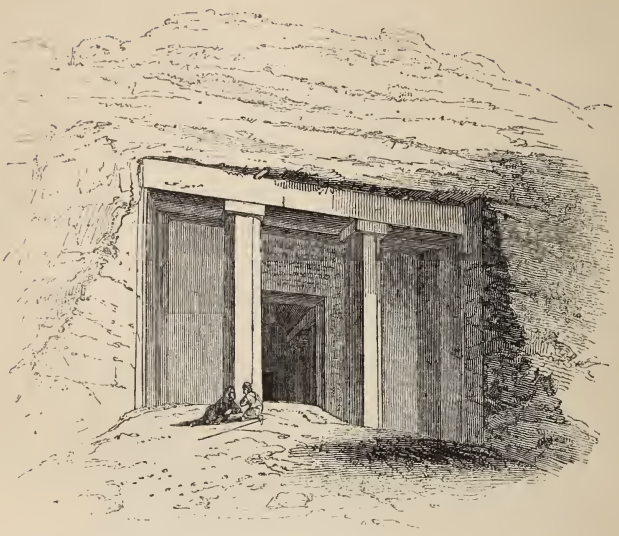
The lotus was introduced into all subjects, particularly as an ornament, and as the favourite flower of the country; but not with the holy character, usually attributed to it, though adopted as an emblem of the God Nofre-Atmoo.§

To describe all the emblems contained in the sculptures of Egypt would lead me into a lengthened discussion on the hieroglyphics, which it is not my intention here to introduce; I therefore postpone further mention of them until an opportunity offers for treating that important subject in the detailed manner it requires and merits.



No. 463. The Trochilus, or Charadrius melanocephalus, Linn.

* *Vide suprà*, p. 48. 73. 86. † *Vide suprà*, p. 247.
‡ It is the same which is in the hand of fig. 1. Plate 40.
§ *Vide suprà*, p. 25. and 264.



VIGNETTE O. Exterior of a Tomb cut in the rock at Beni Hassan.

CHAP. XV.

FESTIVALS. SACRIFICES.

Processions; Coronation and other Ceremonies; Triumphs; Holydays; Fêtes, &c.

No nation took greater delight in the pomp of ceremonies than the Egyptians; a partiality which the priests did not fail to encourage, as it tended to increase their own consequence, and to give them a great moral ascendency over all classes. Grand processions constantly took place to commemorate some fanciful legendary event; the public mind was entertained by the splendour of impressive and striking ceremonies; and a variety of exhibitions connected with religion were repeated, to

amuse that lively and restless people. Respect for the priesthood was also induced by the importance of the post they held on those occasions; and the superior abilities of that powerful body had ample means of establishing its authority over credulous and superstitious minds. The priesthood took a prominent part in every thing; there was no ceremony in which they did not participate, and even military regulations were subject to the influence of the sacerdotal caste. Nothing was beyond their jurisdiction: the king himself was subject to the laws established by them for his conduct, and even for his mode of living; and, independent of being bound by duty to obey these ordinances, he was obliged on ascending the throne to become a member of their body.*

One of the most important ceremonies was "the procession of shrines," which is mentioned in the Rosetta Stone, and is frequently represented on the walls of the temples. The shrines were of two kinds: the one a sort of canopy; the other an ark or sacred boat, which may be termed the great shrine. This was carried with grand pomp by the priests, a certain number being selected for that duty, who, supporting it on their shoulders by means of long staves, passing through metal rings at the side of the sledge † on which it stood, brought it into the temple, where it was placed upon a stand or table, in order that the prescribed ceremonies might be performed before it.

* *Vide suprà*, Vol. I. p. 249.

† Like the coffins of the dead. Conf. Plut. de Is. s. 35.

The stand was also carried in the procession by another set of priests, following the shrine*, by means of similar staves; a method usually adopted for transporting large statues, and sacred emblems, too heavy or too important to be borne by one person. The same is stated to have been the custom of the Jews in some of their religious processions†, as in carrying the ark "to its place, into the oracle of the house, to the most holy place," when the temple was built by Solomon. ‡

The number of shrines in these processions, and the splendour of the ceremony performed on the occasion, depended on the particular festival they intended to commemorate. In many instances the shrine of the Deity of the temple was carried alone, sometimes that of other Deities accompanied it, and sometimes that of the king was added; a privilege granted as a peculiar mark of esteem for some great benefit conferred by him upon his country, or for his piety in having beautified the temples of the Gods. Such is the motive mentioned in the inscription of the Rosetta Stone; which, after enumerating the benefits conferred upon the country by Ptolemy, decrees, as a return for them, "that a statue of the king shall be erected in every temple in the most conspicuous place; that it shall be called the statue of Ptolemy, the defender of Egypt; and that near it shall be placed the presiding

* *Vide* Coronation Procession, Pl. 76.

† Conf. "the Levites bare the ark on their shoulders." 1 Chron. xv. 2. and 15.; 2 Sam. xv. 24.; and Joshua, iii. 12.

‡ 1 Kings, viii. 6.

Deity presenting to him the shield of victory. Moreover, that the priests shall minister three times every day to the statues, and prepare for them the sacred dress, and perform the accustomed ceremonies, as in honour of other Gods at feasts and festivals. That there shall be erected an image and *golden shrine* of King Ptolemy in the most honourable of the temples, to be set up in the sanctuary among the other shrines; and that on the great festivals, when the *procession of shrines* takes place, that of the God Epiphanes shall accompany them; ten royal golden crowns being deposited upon the shrine, with an asp attached * to each; and the (double) crown *Pshent*, which he wore at his coronation, placed in the midst."

It was also usual to carry the statue of the principal Deity, in whose honour the procession took place, together with that of the king, and the figures of his ancestors, borne in the same manner on men's shoulders; like the Gods of Babylon mentioned by Jeremiah.†

Diodorus ‡ speaks of an Ethiopian festival of Jupiter, when his statue was carried in procession, probably to commemorate the supposed refuge of the Gods in that country; which may have been a memorial of the flight of the Egyptians with their Gods, at the time of the shepherd invasion, mentioned by Josephus § on the authority of Manetho. This does not, however, appear to be the reason assigned by Diodorus, who says, "Ho-

* *Vide suprà*, p. 239.
† Epistle of Jeremiah in Baruch, vi. 4. 26. Isaiah, xlvi. 7.
‡ Diodor. i. 97. § Joseph. Contr. Ap. i. 27.

mer derived from Egypt his story of the embraces of Jupiter and Juno, and their travelling into Ethiopia*, because the Egyptians every year carry Jupiter's shrine over the river into Africa, and a few days after bring it back again, as if the Gods had returned out of Ethiopia." The fiction of their nuptials was taken from the solemnization of these festivals; at which time both their shrines, adorned with all sorts of flowers, are carried by the priests to the top of a mountain."

The usual number of priests, who performed the duty of bearers, was generally twelve or sixteen to each shrine. They were accompanied by another of a superior grade, distinguished by a lock of hair pendent on one side of his head, and clad in a leopard-skin, the peculiar badge of his rank, who, walking near them, gave directions respecting the procession, its position in the temple, and whatever else was required during the ceremony; which agrees well with the remark of Herodotus †, that "each Deity had many priests, and one high priest." Sometimes two priests of the same peculiar grade attended, both during the procession, and after the shrine had been deposited in the temple. These were the Pontiffs, or highest order of priests ‡: they had the title of "Sem," and enjoyed the privilege of offering sacrifices on all grand occasions.

When the shrine reached the temple, it was received with every demonstration of respect by the officiating priest, who was appointed to do duty

* Hom. Il. i. 423. † Herodot. ii. 73.
‡ *Vide suprà*, Vol. I. (1st Series) p. 279.

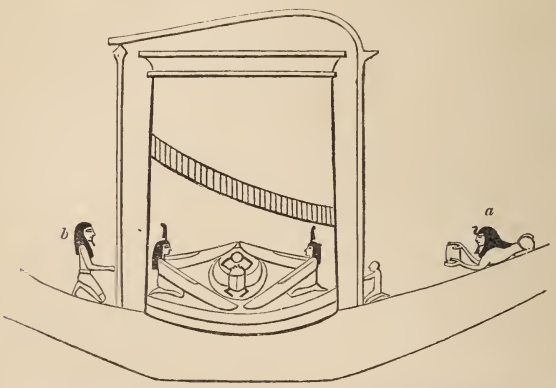
upon the day of the festival; and if the king happened to be there, it was his privilege to perform the appointed ceremonies. These consisted of sacrifices and prayers; and the shrine was decked with fresh-gathered flowers and rich garlands. An endless profusion of offerings was placed before it on several separate altars; and the king, frequently accompanied by his queen, who held a sistrum in one hand, and in the other a bouquet of flowers made up into the particular form required for these religious ceremonies, presented incense and libation. This part of the ceremony being finished, the king proceeded to the presence of the God (represented by his statue), from whom he was supposed to receive a blessing, typified by the sacred *tau*, the sign of Life. Sometimes the principal contemplar Deity was also present, usually the second member of the triad of the place; and it is probable that the position of the statue was near to the shrine alluded to in the inscription of the Rosetta Stone.

Some of the sacred boats, or arks, contained the emblems of Life and Stability, which, when the veil was drawn aside, were partially seen; and others presented the sacred beetle of the Sun, overshadowed by the wings of two figures of the Goddess Thmei or Truth, which call to mind the cherubim of the Jews.*

The dedication of the whole or part of a temple was, as may be reasonably supposed, one of the

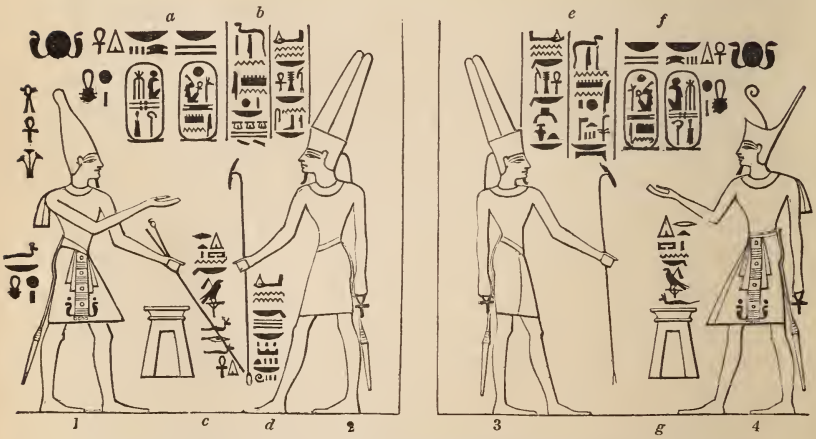
* *Vide* Clem. Strom. v. p. 243., on the Ark of the Hebrews and the Adytum of the Egyptians; and Woodcut No. 469. in the next page.

most remarkable solemnities at which it was "the prince's part" to preside. And if the actual celebra-



No. 469. One of the Sacred Boats or Arks, with two figures resembling Cherubim. *a* and *b* represent the king; the former under the shape of a sphinx.

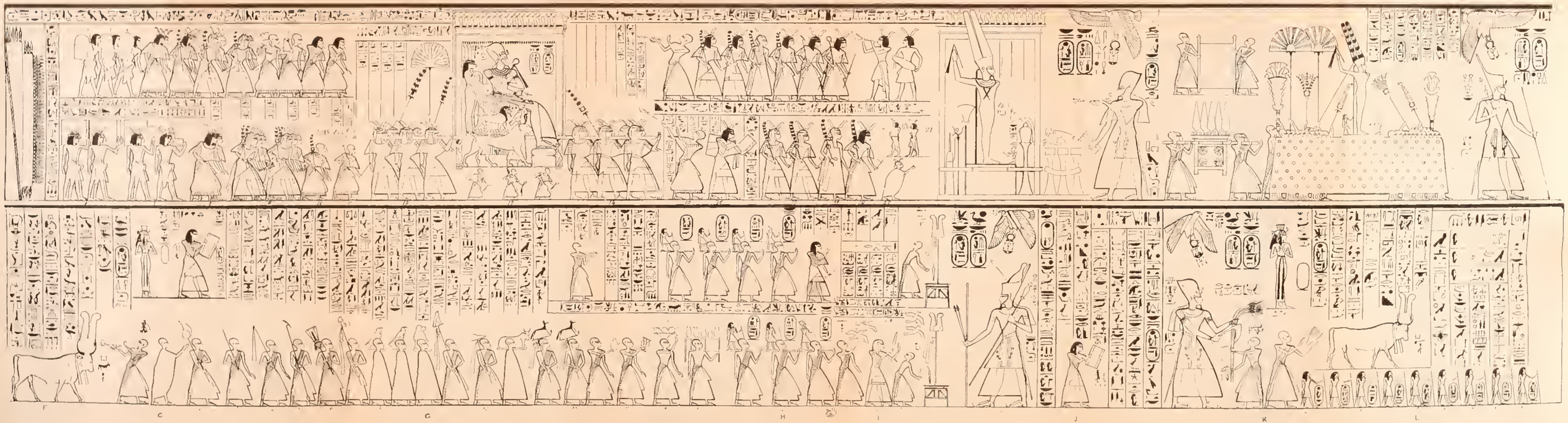
tion of the rites practised on the occasion, the laying of the foundation stone, or other ceremonies con-



No. 470. Dedication of the pylon of a temple to Amun by Remeses III., who wears on one side the crown of Upper, on the other that of Lower Egypt.

nected with it, are not represented on the monuments*, the importance attached to it is shown by

* It is singular that the mace and rod in the king's hand on these occasions are the same as those used in the chase of the hippopotamus.



THE CEREMONY PERFORMED AT THE CORONATION OF A KING, FROM THE SCULPTURES OF REMESES 3" AT MEDEENET HABOO THEBES.

the conspicuous manner in which it is recorded in the sculptures, the ostentation with which it is announced in the dedicatory inscriptions of the monuments themselves, and the answer returned by the God in whose honour it was erected.

Another striking ceremony was the transport of the dedicatory offerings made by the king to the Gods, which were carried in great pomp to their respective temples. The king and all the priests attended the procession, clad in their robes of ceremony; and the flag-staffs attached to the propylæa of the vestibules were decked, as on other grand festivals, with banners.*

The coronation of the king was a peculiarly imposing ceremony. It was one of the principal subjects represented in the court of the temples†; and some idea may be formed of the pomp displayed on the occasion even from the limited scale on which the monuments are capable of describing it. I have already mentioned the remarkable manner in which this subject is treated in the temple of Medeenet Haboo; and therefore refer the reader to a previous part of this work‡, where I have described the procession given in the accompanying plate.§

Clemens introduces an account of an Egyptian procession, which, as it throws some light on similar ceremonies, and may be of interest from having

* As in Woodcut, Vol. II. (1st Series) p. 129.

† It occurs in the same part of the Memnonium or Remesseum, as of Medeenet Haboo.

‡ Vol. III. p. 287. to 289. § Plate 76.

some points of resemblance with the one before us, I here transcribe.

"In the solemn pomps of Egypt the Singer usually goes first, bearing one of the symbols of music. They say it is his duty to carry two of the books of Hermes; one of which contains hymns of the Gods, the other precepts relating to the life of the king. The Singer is followed by the Horoscopus, bearing in his hand the measure of time (hour-glass) and the palm* (branch), the symbols of astrology (astronomy), whose duty it is to be versed in (or recite) the four books of Hermes, which treat of that science. Of these one describes the position of the fixed stars, another the conjunctions (eclipses) and illuminations of the Sun and Moon, and the others their risings. Next comes the Hierogrammat (or sacred scribe), having feathers† on his head, and in his hands a book (papyrus), with a ruler‡ (palette) in which is ink, and a reed for writing. It is his duty to understand what are called hieroglyphics, the description of the world, geography, the course of the Sun, Moon, and planets, the condition of the land of Egypt and the Nile, the nature of the instruments or sacred ornaments, and the places appointed for them, as well as weights and measures, and the things used in holy rites. Then follows the

* *Φοινικα.* It is a question whether this should be translated the palm or the phœnix. *Vide suprà*, Vol. I. (2d Series) p. 305.

† *Vide suprà*, p. 205. 217. The feathers are of the ostrich, not of the hawk, as already observed.

‡ The usual palette represented in the hands of scribes. *Vide* Plate 45. figs. 1, 2. and 4. &c.

Stolistes, bearing the cubit of justice* and the cup of libation. He knows all subjects relating to education, and the choice of calves for victims, which are comprehended in ten books. These treat of the honours paid to the Gods, and of the Egyptian religion, including sacrifice, first fruits, hymns, prayers, processions, holydays, and the like. Last of all comes the Prophet, who carries in his bosom a water-jar, followed by persons bearing loaves of bread. He presides over all sacred things, and is obliged to know the contents of the ten books called sacerdotal, relating to the Gods, the laws, and all the discipline of the priests." †

One of the principal solemnities connected with the coronation was the anointing of the king, and his receiving the emblems of majesty from the Gods. ‡ The sculptures represent the Deities themselves officiating on this as on other similar occasions, in order to convey to the Egyptian people, who beheld these records, a more exalted notion of the special favours bestowed on their monarch.

We, however, who at this distant period are less interested in the direct intercourse between the Pharaohs and the Gods, may be satisfied with a more simple interpretation of such subjects, and conclude that it was the priests who performed the ceremony, and bestowed upon the prince the title of "the anointed of the Gods."

With the Egyptians, as with the Jews §, the in-

* *Vide infrà*, on the Procession of the Ark of Sokari.
† Clem. Alexandr. Strom. vi. p. 196.
‡ *Vide* Plate 78., and Woodcut, No. 468., *suprà*, p. 268.
§ Exod. xxviii. 41.

vestiture to any sacred office, as that of king or priest, was confirmed by this external sign; and as the Jewish lawgiver mentions* the ceremony of pouring oil upon the head of the high priest *after* he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings *after* they were attired in their full robes, with the cap and crown upon their head. Some of the sculptures introduce a priest pouring oil over the monarch†, in the presence of Thoth, Hor-Hat, Ombte, or Nilus; which may be considered a representation of the ceremony, before the statues of those Gods. The functionary who officiated was the high priest of the king. He was clad in a leopard skin, and was the same who attended on all occasions which required him to assist, or assume the duties of, the monarch in the temple. This leopard-skin dress was worn by the high priests on all the most important solemnities‡, and the king himself adopted it when engaged in the same duties.

They also anointed the statues of the Gods; which was done with the little finger of the right hand.§

The ceremony of pouring from two vases, alternate emblems of Life and Purity, over the king, in token of purification, previous to his admittance

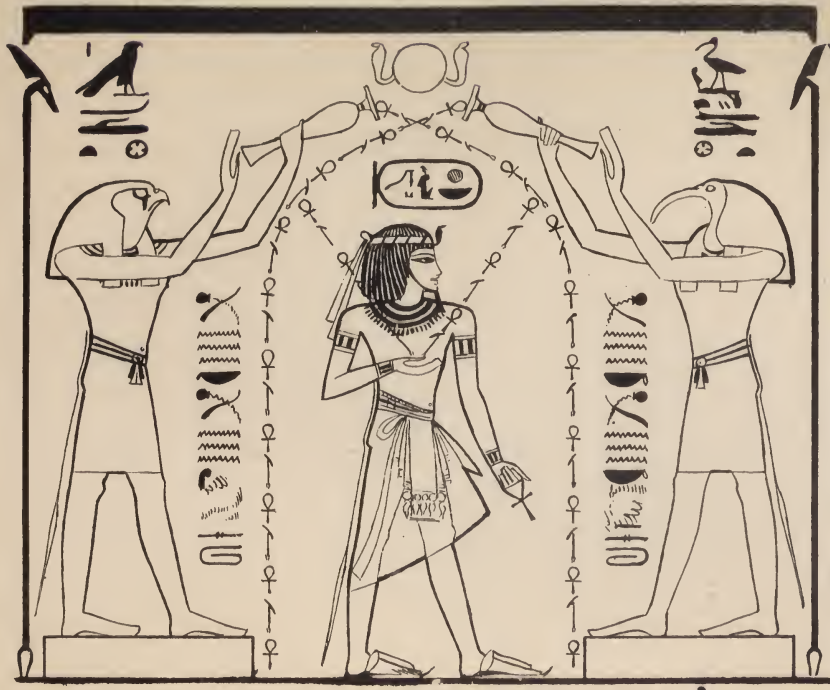
* "Thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod; and thou shalt put the mitre upon his head, and put the holy crown upon the mitre. *Then* shalt thou take the anointing oil and pour it upon his head." Exod. xxix. 5. 7.

† Conf. 2 Kings, ix. 3.

‡ *Vide suprà*, p. 274.; *infrà*, beginning of Chap. 16.; and Vol. I. p. 279.

§ I shall have occasion to mention this presently. *Vide* Plate 77. Part II.; and *infrà*, Woodcut, No. 480.

HOR HAT & THOTH,
POURING EMBLEMS OF LIFE & PURITY OVER KING AMUNOPH 3rd



PART_1.

A KING ANOINTING THE GOD KHEM.

PART_2.

into the presence of the God of the temple, was performed by Thoth on one side and the hawk-headed Hor-Hat on the other*; sometimes by Hor-Hat and Ombte, or by two hawk-headed Deities, or by one of these last and the God Nilus. The Deities Ombte and Horus are also represented placing the crown of the two countries upon the head of the king, saying, "Put this cap upon your head like your father Amun-Re:" and the palm branches they hold in their hands allude to the long series of years they grant him to rule over his country. The emblems of Dominion and Majesty, the crook and flagellum of Osiris, have been already given him, and the asp-formed fillet is bound upon his head.†

Another mode of investing the sovereign with the diadem is figured on the apex of some obelisks, and on other monuments, where the God, in whose honour they were raised, puts the crown upon his head as he kneels before him, with the announcement that he "grants him dominion over the whole world."‡ Goddesses, in like manner, placed upon the heads of queens the peculiar insignia they wore; which were two long feathers, with the globe and horns of Athor; and they presented them their peculiar sceptre.

No. 471.
Sceptre of a Queen.

The custom of anointing was not confined to the appointment of kings and priests to the sacred

* *Vide* Plate 77. Part I. † *Vide* Plate 78.

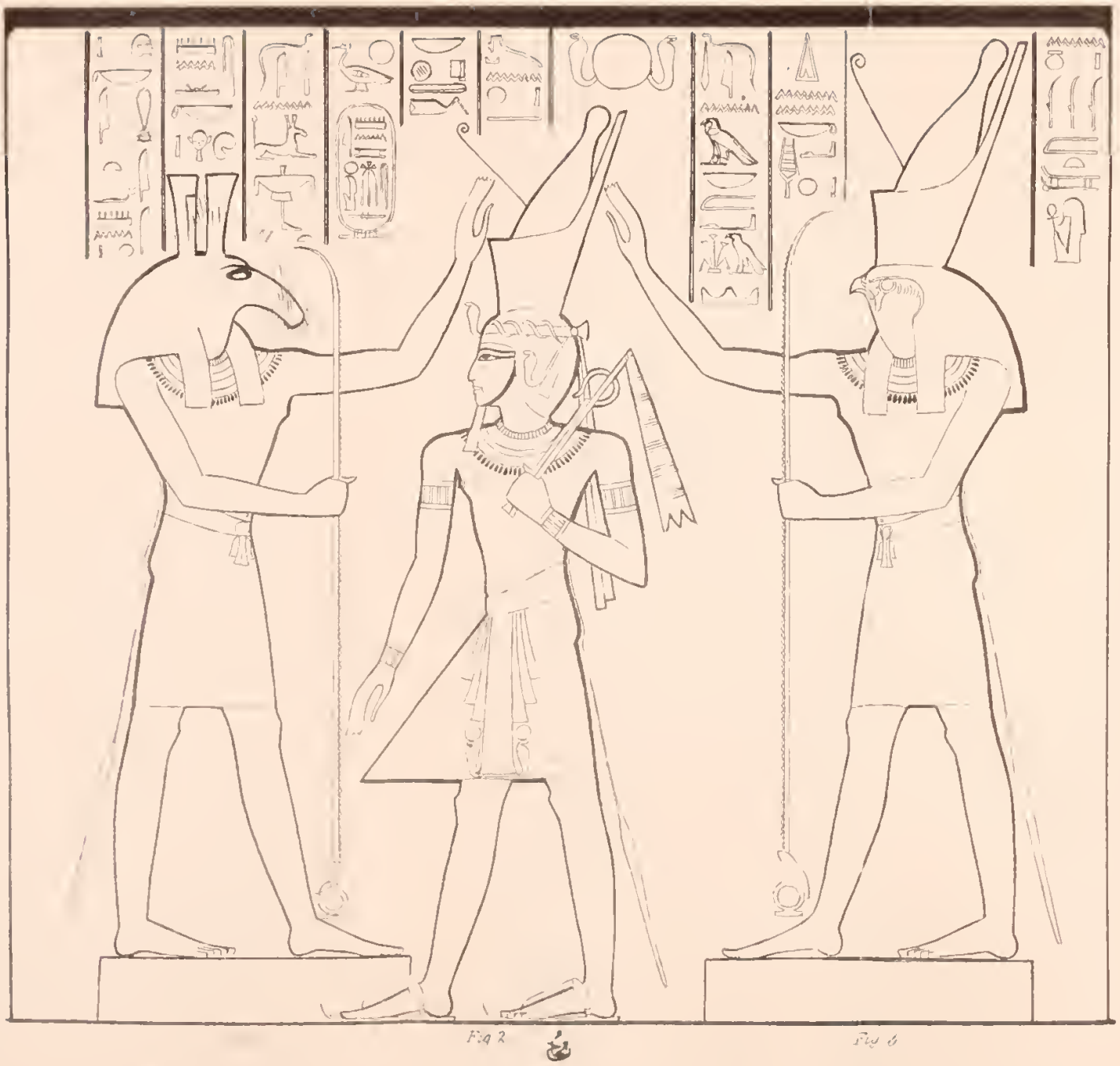
‡ Obelisk of Karnak and others. Conf. translation of Hermapion, "*δεδωρημαι σοι ανα πασην την οικουμενην μετα χαρας βασιλευιν.*"

offices they held: it was the ordinary token of welcome to guests in every party at the house of a friend *; and in Egypt, no less than in Judæa, the metaphorical expression, "anointed with the oil of gladness," was fully understood, and applied to the ordinary occurrences of life. It was not confined to the living: the dead were made to participate in it, as if sensible of the token of esteem thus bestowed upon them; and a grateful survivor, in giving an affectionate token of gratitude to a regretted friend, neglected not this last unction of his mortal remains. Even the head of the bandaged mummy, and the case which contained it, were anointed with oils and the most precious ointments. †

Another ceremony represented in the temples was the blessing bestowed by the Gods on the king, at the moment of his assuming the reins of government. They laid their hands upon him; and, presenting him with the symbol of Life, they promised that his reign should be long and glorious, and that he should enjoy tranquillity, with certain victory over his enemies. If about to undertake an expedition against foreign nations, they gave him the falchion of victory, to secure the defeat of the people whose country he was about to invade, saying, "Take this weapon, and smite with it the heads of the impure Gentiles."

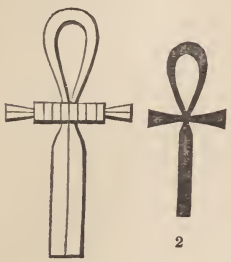
To show the special favour he enjoyed from heaven, the Gods were even represented admitting him into their company and communing with him; and sometimes Thoth, with other Deities, taking

* *Vide* Vol. II. p. 213. † *Vide infrà*, Chap. 16.



THE GODS PLACING THE DOUBLE CROWN ON THE HEAD OF REMESES THE GREAT

him by the hand, led him into the presence of the great Triad, or of the presiding Divinity, of the temple. He was welcomed with suitable expressions of approbation; and on this, as on other occasions, the sacred *tau*, or sign of Life, was presented to him,—a symbol which, with the sceptre of Purity, was usually placed in the hands of the Gods. These two were deemed the greatest gifts bestowed by the Deity on man.



1 2

Tau, or sign of Life.

The origin of the *tau* I cannot precisely determine; nor is it more intelligible when given in the sculptures on a large scale. Though there is no evidence of its being of a phallic character, we cannot fail to be struck by the remarkable resemblance of the Egyptian word signifying "life" (ônh), which this implies, to the *yohni lingam* of the Hindoos. It is true that the *yohni* of the latter is not the male, but a female emblem; yet the *tau* of Egypt may combine the two *, and be equally well chosen to denote life.

A still more curious fact may be mentioned respecting this hieroglyphic character—that the early Christians of Egypt adopted it in lieu of the cross, which was afterwards substituted for it, prefixing it to inscriptions in the same manner as the cross in later times. For though Dr. Young had some scruples in believing the statement of Sir A. Edmonstone, that it holds this position in the

* Was the seal of the frog one of them? *Vide suprà*, p. 269.

sepulchres of the Great Oasis, I can attest that such is the case, and that numerous inscriptions headed by the *tau* are preserved to the present day on early Christian monuments.

The triumph of the king was a grand solemnity. Flattering to the national pride of the Egyptians, it awakened those feelings of enthusiasm which the celebration of victory naturally inspires, and led them to commemorate it with the greatest pomp. When the victorious monarch, returning to Egypt after a glorious campaign, approached the cities which lay on his way, from the confines of the country to the capital, the inhabitants flocked to meet him, and with welcome acclamations greeted his arrival and the success of his arms. The priests and chief people of each place advanced with garlands and bouquets of flowers; the principal person present addressed him in an appropriate speech; and as the troops defiled through the streets, or passed without the walls, the people followed with acclamations, uttering earnest thanksgivings to the Gods, the protectors of Egypt, and praying them for ever to continue the same marks of favour to their monarch and their nation.

Arrived at the capital, they went immediately to the temple, where they returned thanks to the Gods, and performed the customary sacrifices on this important occasion. The whole army attended, and the order of march continued the same as on entering the city. A corps of Egyptians, consisting of chariots and infantry, led the van in close column, followed by the allies of

the different nations, who had shared the dangers of the field and the honour of victory. In the centre marched the body guards, the king's sons, the military scribes, the royal arm-bearers, and the staff corps, in the midst of whom was the monarch himself, mounted in a splendid car, attended by his fan-bearers on foot, bearing over him the state flabella. Next followed other regiments of infantry, with their respective banners, and the rear was closed by a body of chariots. The prisoners, tied together with ropes, were conducted by some of the king's sons, or by the chief officers of the staff, at the side of the royal car. The king himself frequently held the cord which bound them, as he drove slowly in the procession; and two or more chiefs were sometimes suspended beneath the axle of his chariot*, contrary to the usual humane principles of the Egyptians, who seem to have refrained from unnecessary cruelty to their captives, extending this feeling so far as to rescue, even in the heat of battle, a defenceless enemy from a watery grave.†

Having reached the precincts of the temple, the guards and royal attendants selected to be the representatives of the whole army entered the courts, the rest of the troops, too numerous for admission, being drawn up before the entrance; and the king, alighting from his car, prepared to lead his captives to the shrine of the God. Military bands played the favourite airs of the country; and the numerous standards of the different regiments, the banners

* *Vide* Vol. I. (1st Series) p. 106. Plate 1.
† *Vide suprà*, Vol. I. (1st Series) p. 392.

floating in the wind, the bright lustre of arms, the immense concourse of people, and the imposing majesty of the lofty towers of the propylæa, decked with their bright-coloured flags streaming above the cornice, presented a scene seldom, we may say, equalled *on any occasion in any country*. But the most striking feature of this pompous ceremony was the brilliant cortége of the monarch, who was either borne in his chair of state by the principal officers of state under a rich canopy, or walked on foot, overshadowed with rich flabella and fans of waving plumes. As he approached the inner pylon, a long procession of priests advanced to meet him, dressed in their robes of office; censers full of incense were burnt before him; and a hierogrammat read from a papyrus roll the glorious deeds of the victorious monarch, and the tokens he had received of the Divine favour. They then accompanied him into the presence of the presiding Deity of the place; and having performed sacrifice, and offered suitable thanksgivings, he dedicated the spoil of the conquered enemy, and expressed his gratitude for the privilege of laying before the feet of the God, the giver of victory, those prisoners he had brought to the vestibule of the Divine abode.*

In the mean time, the troops without the sacred precincts were summoned, by sound of trumpet, to attend the sacrifice prepared by the priests, in the name of the whole army, for the benefits they had received from the Gods, the success of their arms,

* The impure foreigners were not taken into the interior of the temple, to which the king and the priests were alone admitted.

and their own preservation in the hour of danger. Each regiment marched up by turn to the altar temporarily raised for the occasion, to the sound of the drum *, the soldiers carrying in their hand a twig of olive †, with the arms of their respective corps; but the heavy-armed soldier laid aside his shield on this occasion, as if to show the security he enjoyed in the presence of the Deity. ‡ An ox was then killed; and wine, incense, and the customary offerings of cakes, fruit, vegetables, joints of meat, and birds, were presented to the God they invoked. Every soldier deposited the twig of olive he carried at the altar; and as the trumpet summoned them, so also it gave the signal for each regiment to withdraw and cede its place to another. The ceremony being over, the king went in state to his palace, accompanied by the troops; and having distributed rewards to them, and eulogised their conduct in the field, he gave his orders to the commanders of the different corps, and they withdrew to their cantonments, or to the duties to which they were appointed.

Of the fixed festivals, one of the most remarkable was the celebration of the grand assemblies, or panegyries, held in the great halls of the principal temples, at which the king presided in person. Of their precise nature, and of the periods when they were held, we are still ignorant; but that

* Conf. Clem. Pædag. ii. 4.

† Or of the bay tree. This may be an illustration of the remark of Clemens (Strom. v. p. 243.), that "twigs were given to those who came to worship." He mentions in the same place "the wheel turned in the sacred groves."

‡ *Vide suprà*, Vol. I. (1st Series) p. 401.

they were of the greatest importance is abundantly proved by the frequent mention of them in the sculptures. And that the post of president of the assemblies was the highest possible honour may be inferred, as well from its being enjoyed by the sovereign alone of all men, as from its being assigned to the Deity himself in these legends: "Phrah (Pharaoh), lord of the panegyries, like Re," or "like his father Pthah," which so frequently occur on the monuments of Thebes and Memphis.

1

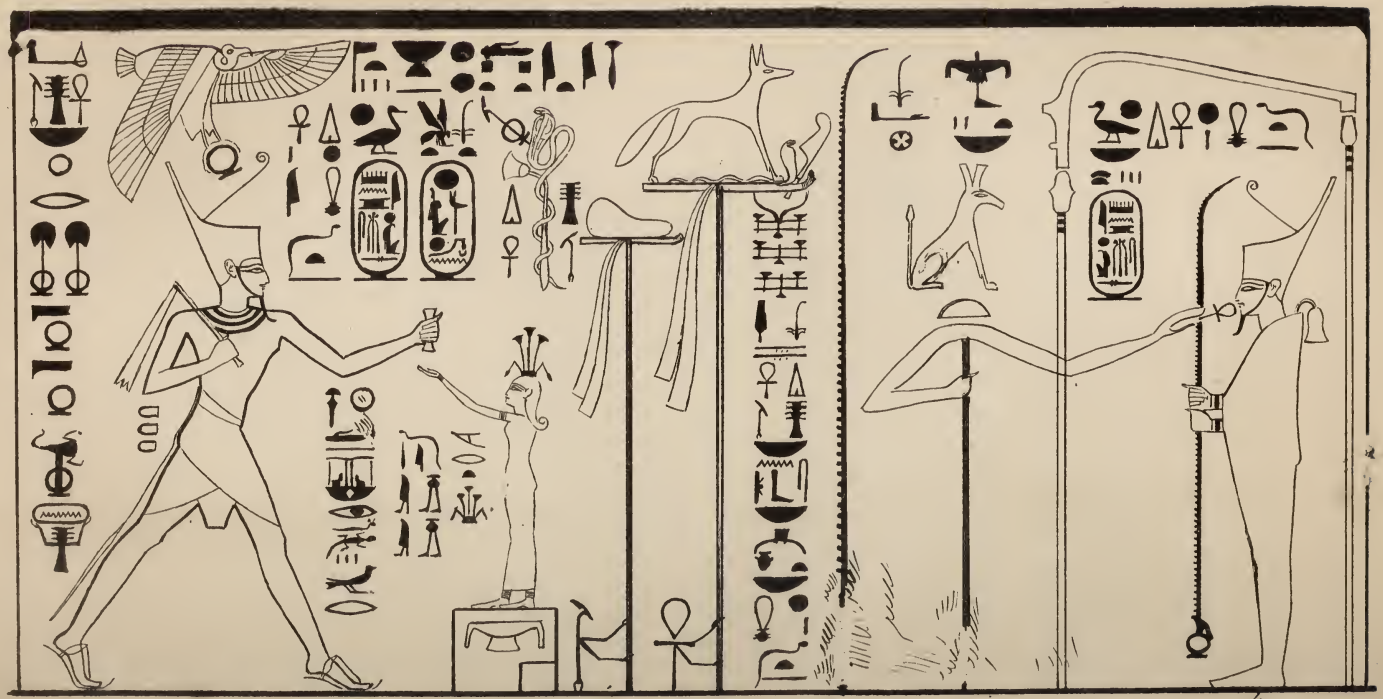
2

From these assemblies being connected with the palm branch, the emblem of a year, and frequently attached to it when in the hands of the God Thoth*, we may conclude that their celebration was fixed to certain periods of the year; and the title "Lord of Triacontaeterides, like the great Pthah," applied to Ptolemy Epiphanes in the Rosetta Stone, is doubtless related to these meetings, which, from the Greek word†, some suppose to have taken place every thirty years. But this period is evidently too long, since few sovereigns could have enjoyed the honour.‡ It more probably refers to the festivals of the new Moons §, or to those recorded in the great calendar, sculptured on the exterior of the S. W. wall of

* *Vide* Plate 36. b., of the King in the Persea tree.

† Τριακοντα ετηριδων. ‡ *Vide suprà*, p. 52.

§ Conf. Isaiah, i. 13, 14. "The *new moons* and sabbaths, the calling of *assemblies* I cannot away with: it is iniquity, even the solemn meeting." "Your new moons and your appointed feasts my soul hateth."



THE KING RUNNING INTO THE PRESENCE OF THE GOD. MEMNONIUM.

Medeenet Haboo, which took place during several successive days of each month, and were even repeated in honour of different Deities every day during some months, and attended by the king in person.

Another important religious ceremony is often alluded to in the sculptures, which appears to be connected with the assemblies just mentioned. In this the king is represented running, with a vase or some emblem in one hand, and the flagellum of Osiris, a type of majesty, in the other, as if hastening to enter the hall where the panegyries were held; and two figures of him are frequently introduced, one crowned with the cap of the Upper, the other with that of the Lower country, as they stand beneath a canopy indicative of the hall of assembly.* The same Deities, who usually preside on the anointing of the king, present him with the sign of Life, and bear before him the palm branch, on which the years of the assemblies are noted. Before him stands the Goddess Milt, bearing on her head the water plants, her emblem ; and around are numerous emblems appropriated to this subject. The monarch sometimes runs into the presence of the God bearing two vases, which appears to be the commencement of, or connected with, this ceremony; and the whole may be the anniversary of the foundation of the temple, or of the sovereign's reign. An ox (or cow) is in some instances represented running with the king on the same occasion.

* *Vide* Plate 79. ; and Woodcut, No. 382., Vol. III. p. 282.

The birthdays of the kings were celebrated * with great pomp. They were looked upon as holy; no business was done upon them; and all classes indulged in the festivities † suitable to the occasion. Every Egyptian attached much importance to the day, and even to the hour of his birth; and it is probable that, as in Persia ‡, each individual kept his birthday with great rejoicings, welcoming his friends with all the amusements of society, and a more than usual profusion of the delicacies of the table.

They had many other public holydays, when the court of the king and all public offices were closed. This was sometimes owing to a superstitious belief of their being unlucky; and such was the prejudice against the "third day of the Epact §, the birthday of Typho, that the sovereign neither transacted any business upon it, nor even suffered himself to take any refreshment till the evening." ‖ Other fasts were also observed by the king and the priesthood, out of respect to certain solemn purifications they deemed it their duty to undergo for the service of religion.

Among the ordinary rites the most noted, because the most frequent, were the daily sacrifices offered in the temple by the sovereign pontiff. It was customary for him to attend there early every morning, after he had examined and settled his epistolary correspondence relative to the affairs of

* Rosetta Stone. † Gen. xl. 20.
‡ *Vide* Herodot. i. 133.
§ The five days added at the end of Mesoré. *Vide suprà*, Vol. I. (2d Series) p. 310 and 373.
‖ Plut. de Is. s. 11.

state. The service began by the high priest reading a prayer* for the welfare of the monarch, in the presence of the people. He extolled his virtues, his piety towards the Gods, and his clemency and affable demeanour towards men; and he then proceeded to pass in review the general conduct of kings, and to point out those virtues which most adorn, as well as the vices which most degrade, the character of a monarch. But I need not enter into the details of this ceremony, having already noticed it in treating of the duties of the Egyptian Pharaohs.†

Of the anniversary festivals one of the most remarkable was the Niloa, or invocation of the blessings of the inundation, offered to the tutelary Deity of the Nile. According to Heliodorus‡, it was one of the principal festivals of the Egyptians. It took place about the summer solstice, when the river began to rise; and the anxiety with which they looked forward to a plentiful inundation induced them to celebrate it with more than usual honour. Libanius asserts that these rites were deemed of so much importance by the Egyptians, that unless they were performed at the proper season, and in a becoming manner, by the persons appointed to this duty, they felt persuaded that the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony, secured its annual performance on a grand scale. Men and women assembled from all parts of

* Like the prayer for the Sultan in the mosques.
† Vol. I. p. 250, 251. ‡ Heliodor. Æthiopic. lib. ix.

the country in the towns of their respective nomes, grand festivities were proclaimed, and all the enjoyments of the table were united with the solemnity of a holy festival. Music, the dance, and appropriate hymns, marked the respect they felt for the Deity; and a wooden statue of the River God was carried by the priests through the villages in solemn procession, that all might appear to be honoured by his presence and aid, while invoking the blessings he was about to confer.

Another festival, particularly welcomed by the Egyptian peasants, and looked upon as a day of great rejoicing, was (if it may so be called) the harvest home, or the close of the labours of the year, and the preparation of the land for its future crops by the inundation; when, as Diodorus tells us, the husbandmen indulged in recreation of every kind, and showed their gratitude for the benefits the Deity had conferred upon them by the blessings of the inundation. This, and other festivals of the peasantry, I have already noticed in treating of the agriculture of Egypt. *

Games were celebrated in honour of certain Gods, in which wrestling and other gymnastic exercises were practised. "But of all their games," says Herodotus †, "the most distinguished are those held at Chemmis in honour of Perseus; in which the rewards for the conquerors are cattle, cloaks, and skins." ‡ The form and attributes of

* *Suprà*, Vol. I. (2d Series) p. 122. † Herodot. ii. 91.

‡ Conf. Hom. Il. xxii. 159.: —

"———— ουχ ιερηιον, ουδε βοειην
Αρνυσθην, α τε ποσσιν αεθλια γινεται ανδρων."

INVESTITURE TO THE OFFICE OF FAN BEARER

THEBES

"And Pharoah arrayed him in vestures of fine linen and put a gold chain about his neck."

Gen. Chap. XLI Ver. 42

this Perseus I have been unable to discover; and unfortunately the imperfect remains at Chemmis afford no accurate information respecting the Deities of the place. It is, however, probable that he was not the only God in whose honour gymnastic exercises were performed; and the fondness of the Egyptians for such amusements is fully proved by the monuments they have left us, on which wrestling, and other games, are portrayed with great minuteness. Wrestling, indeed, was a very favourite amusement in Egypt. Hercules was there reported to have overcome Antæus by wrestling; and it is highly probable that games similar to those mentioned by Herodotus were celebrated in the nome of Heracleopolis, as well as in honour of other Egyptian Gods.

The investiture of a chief was a ceremony of considerable importance, when the post conferred was connected with any high dignity about the person of the monarch, in the army, or the priesthood. It took place in the presence of the sovereign seated on his throne; and two priests, having arrayed the candidate in a long loose vesture, placed necklaces round the neck of the person thus honoured by the royal favour. One of these ceremonies frequently occurs in the monuments, which was sometimes performed immediately after a victory; in which case we may conclude that the honour was granted in return for distinguished services in the field: and as the individual, on all occasions, holds the flabella, crook, and other insignia of the office of fan-bearer, it appears to have been either the

appointment to that post, or to some high command in the army.* On receiving this honourable distinction, he held forth his hands in token of respect; and raising the emblems of his newly-acquired office above his head, he expressed his fidelity to his king, and his desire to prove himself worthy of the favour he had received.

A similar mode of investiture appears to have been adopted in all appointments to the high offices of state, both of a civil and military kind. In this, as in many customs detailed in the sculptures, we find an interesting illustration of a ceremony mentioned in the Bible, which describes Pharaoh taking a ring from his hand and putting it on Joseph's hand, arraying him in vestures of fine linen, and putting a gold chain about his neck.†

In a tomb, opened at Thebes by Mr. Hoskins, another instance occurs of this investiture to the post of fan-bearer; in which the two attendants or inferior priests are engaged in clothing him with the robes of his new office. One puts on the necklace, the other arranges his dress, a fillet being already bound round his head; and he appears to wear *gloves*‡ upon his uplifted hands. In the next part of the same picture (for, as is often the case, it presents two actions and two periods of time) the individual holding the insignia of fan-bearer, and followed by the two priests, presents himself before the king, who holds forth his hand to him to

* *Vide* Plate 80.

† Gen, xli. 42.

‡ *Vide* Vol. I. p. 377.

touch*, or perhaps to kiss. A stand, bearing necklaces, is placed before him, and by his side a table, upon which is a bag, probably the treasure for paying the troops; and behind are the officers of his household bearing the emblems of their office.

The office of fan-bearer to the king was a highly honourable post, which none but the royal princes, or the sons of the first nobility, were permitted to hold.† These constituted a principal part of his staff; and in the field they either attended on the monarch to receive his orders, or were despatched to take the command of a division; some having the rank of generals of cavalry, others of heavy infantry or archers, according to the service to which they belonged. They had the privilege of presenting the prisoners to the king, after the victory had been gained, announcing at the same time the amount of the enemy's slain, and the booty that had been taken; and those whose turn it was to attend upon the king's person as soon as the enemy had been vanquished resigned their command to the next in rank, and returned to their post of fan-bearers. The office was divided into two grades,—those who served on the right, and left, hand of the king; the most honourable post being given to those of the highest rank, or to those most esteemed for their services. A certain number were always on duty; and they were required to attend during the grand solemnities of the temple, and on every

* In the East an inferior merely touches the hand of one to whom he would show great respect, and then kisses his own.

† *Vide* Vol. I. p. 66. 72. 297.

occasion when the monarch went out in state, or transacted public business at home.

At Medeenet Haboo is a remarkable instance of the ceremony of carrying the sacred boat of Pthah-Sokari-Osiris, which I conjecture* to represent the funeral of Osiris. It is frequently introduced in the sculptures; and in one of the tombs of Thebes this solemnity occurs, which, though on a smaller scale than on the walls of Medeenet Haboo, offers some interesting peculiarities. First comes the boat, carried as usual by several priests, superintended by the pontiff, clad in a leopard skin; after which two *hieraphori*, each bearing a long staff, surmounted by a hawk; then a man beating the tambourine, behind whom is a flower with the stalk bound round with ivy (or the periploca†, which so much resembles it). These are followed by two *hieraphori*, carrying each a staff with a jackal on the top, and another bearing a flower, behind whom is a priest turning round to offer incense to the emblem of Nofre-Atmoo. The latter is placed horizontally upon six columns, between each of which stands a human figure, with uplifted arms, either in the act of adoration, or aiding to support the sacred emblem; and behind it is an image of the king kneeling; the whole borne on the usual staves by several priests, attended by a pontiff in his leopard-skin dress. In this ceremony, as in some of the tales related of Osiris, we may trace those analogies which led the

* *Vide suprà*, Vol. I. (2d Series) p. 255.; and Plate 24. fig. 4.
† *Vide suprà*, on the Sacred Plants, p. 265.; and Vol. III. p. 157.

Greeks to suggest the resemblance between that Deity and their Bacchus; as the tambourine, the ivy-bound flower or thyrsus, and the leopard skin, recall the leopards which drew his car.* The spotted skin of the nebris or fawn may also be traced in the leopard skin suspended near Osiris in the region of Amenti.

At Medeenet Haboo the procession is on a more splendid scale: the ark of Sokari is borne by sixteen priests, accompanied by two pontiffs, one clad in the usual leopard skin; and Remeses himself officiates on the occasion. The king also performs the singular ceremony of holding a rope at its centre, the two ends being supported by four priests, eight of his sons, and four other chiefs; before whom two priests turn round to offer incense, while a hierogrammat reads the contents of a papyrus he holds in his hands. These are preceded by one of the *hieraphori* bearing the hawk on a staff decked with banners (the standard of the king, or of Horus), and by the emblem of Nofre-Atmoo, borne by eighteen priests, the figures standing between the columns, over which it is laid, being of kings, and the columns themselves being surmounted by the heads of hawks. Another peculiarity is observable in this procession, that the ark of Sokari follows, instead of preceding, the emblem of Nofre-Atmoo, and the hawks are crowned with the *pshent* or double crown of Upper and Lower Egypt, usually worn by the Pharaohs and by the God Horus, the prototype of royalty.

* *Vide* Vol. I. p. 327. The head of the Greek thyrsus was a pine cone.

In the same ceremony at Medeenet Haboo, it appears that the king, when holding the rope, has the cubit in his hand, and, when following the ark, the cup of libation; which calls to mind the office of the Stolistes mentioned by Clemens*, "having in his hand the cubit of justice, and the cup of libation;" and he, in like manner, was preceded by the sacred scribe.

The mode of carrying the sacred arks on poles borne by priests, or by the nobles of the land, was extended to the statues of the Gods, and other sacred objects belonging to the temples. The former, as Macrobius states†, were frequently placed in a case or canopy; and the same writer is correct in stating that the chief people of the nome assisted in this service, even the sons of the king being proud of so honourable an employment. What he afterwards says of their "being carried forward according to divine inspiration, whithersoever the Deity urges them, and not by their own will," cannot fail to call to mind the supposed dictation of a secret influence, by which the bearers of the dead, in the funeral processions of modern Egypt, pretend to be actuated. To such an extent do they carry this superstitious belief of their ancestors, that I have seen them in their solemn march suddenly stop, and then run violently

* *Vide suprà*, p. 274.

† Macrob. Saturn. i. 30. "Vehitur simulacrum Dei Heliopolitani ferculo, veluti vehuntur in pompa ludorum Circensium deorum simulacra, et subeunt plerumque provinciæ proceres, raso capite, longi temporis castimonia puri, feruntur divino spiritu, non suo arbitrio, sed quo Deus propellit vehentes." *Vide infrà*, on the funeral ceremonies, c. xvi.

through the streets, at the risk of throwing the body off the bier, pretending that they were obliged, by the irresistible will of the deceased, to visit a certain mosk, or seek the blessing of a particular saint.

Few other processions of any great importance are represented in the sculptures; nor can it be expected that the monuments would give more than a small proportion of the numerous festivals, or ceremonies, which took place in the country.

RELIGIOUS FESTIVALS.

Many of the religious festivals were indicative of some peculiar attribute or supposed property of the Deity in whose honour they were celebrated. One, mentioned by Herodotus*, was emblematic of the generative principle, and the same that appears to be alluded to by Plutarch† under the name of Paamylia, which he says bore a resemblance to one of the Greek ceremonies. The assertion, however, of these writers, that such figures belonged to Osiris, is contradicted by the sculptures, which show them to have been emblematic of the God Khem, or Pan; and this is confirmed by another observation of the latter writer, that the leaf of the fig-tree represented the Deity of that festival, as well as the land of Egypt.‡ The tree

* Herodot. ii. 48. *Vide suprà*, Vol. I. (2d Series) p. 343.
† Plut. de Is. s. 11.
‡ Plut. s. 36. According to the literal translation, it is "by the fig-leaf they describe their king and the south climate of the world."

does indeed represent Egypt *, and always occurs on the altar of Khem †; but it is not in any way connected with Osiris, and the statues mentioned by Plutarch ‡ evidently refer to the Egyptian Pan.§

According to Herodotus ||, the only two festivals, in which it was lawful to sacrifice pigs, were those of the Moon and Bacchus (or Osiris): the reason of which restriction he attributes to a sacred reason, which he does not think it right to mention. "In sacrificing a pig to the Moon, they killed it; and when they had put together the end of the tail, the spleen, and the caul, and covered them with all the fat from the inside of the animal, they burnt them; the rest of the victim being eaten on the day of the full Moon, which was the same on which the sacrifice was offered, for on no other day were they allowed to eat the flesh of the pig. Poor people who had barely the means of subsistence made a paste figure of a pig, which being baked, they offered as a sacrifice." The same kind of substitute was, doubtless, made for other victims, by those who could not afford to purchase them: and some of the small clay figures of animals, found in the tombs, have probably served for this purpose. "On the fête of Bacchus, every one immolated a pig before the door of his house, at the hour of

* *Vide* Plate 76.; *suprà*, p. 48.; and Vol. II. (1st Series) p. 185, 186.
† *Vide* Plate 26. fig. 1. ‡ Plut. s. 51. and 36.
§ Some phallic figures have been found, which, from their head-dress and face of *green* wax, appear to represent Osiris. They are filled with grain, probably first fruits, and are buried in the ground near the Necropolis of Thebes; but I know of no similar figure of Osiris on the monuments.
|| Herodot. ii. 48.

dinner; he then gave it back to the person of whom it had been bought." "The Egyptians," adds the historian, "celebrate the rest of this fête nearly in the same manner as the Greeks, with the exception of the sacrifice of pigs."

The procession on this occasion was headed, as usual, by music*, a flute-player, according to Herodotus, leading the van; and the first sacred emblem they carried was a *hydria*, or water-pitcher.† A festival was also held on the 17th of Athyr, and three succeeding days, in honour of Osiris, during which they exposed to view a gilded ox, the emblem of that Deity; and commemorated what they called the "*loss of Osiris*." Another followed in honour of the same Deity‡, after an interval of six months, or 179 days, "upon the 19th of Pachon§; when they marched in procession towards the sea-side, whither, likewise, the priests and other proper officers carried the sacred chest, inclosing a small boat or vessel of gold, into which they first poured some fresh water, and then all present cried out with a loud voice 'Osiris is found.' This ceremony being ended, they threw a little fresh mould, together with rich odours and spices, into the water, mixing the whole mass together, and working it up into a little image in the shape of a crescent. The image was afterwards dressed and adorned with a proper habit; and

* Conf. Clem. Strom. vi. p. 196., and the sculptures.

† Plut. s. 36.

‡ Of the festivals in honour of Osiris I have spoken in Vol. I. (2d Series) p. 328. 342. 354.

§ Plut. s. 39.

the whole was intended to intimate that they looked upon these Gods as the essence and power of Earth and Water."

Another festival in honour of Osiris was held "on the new Moon of the month Phamenoth*, which fell in the beginning of spring†, called the entrance of Osiris into the Moon;" and on the 11th of Tybi (or the beginning of January ‡) was celebrated the fête of Isis's return from Phœnicia, when cakes, having a hippopotamus bound stamped upon them, were offered in her honour, to commemorate the victory over Typho. A certain rite was also performed in connection with the fabulous history of Osiris, in which it was customary to throw a cord in the midst of the assembly§ and then chop it to pieces; the supposed purport of which was to record the desertion of Thueris, the concubine of Typho, and her delivery from a serpent, which the soldiers killed with their swords as it pursued her in her flight to join the army of Horus.

Among the ceremonies connected with Osiris, the fête of Apis holds a conspicuous place: but this I have already noticed, as well as the grand solemnities performed at his funeral.‖

Clemens¶ mentions the custom of carrying four golden figures in the festivals of the Gods. They

* Phamenoth began on Feb. 25th, O. S.

† Plut. s. 43. Macrobius and others say that the Egyptian fêtes in spring were all of rejoicing.

‡ Jan. 6th (O. S.).

§ Plut. de Is. s. 19.

‖ *Suprà*, Vol. I. (2d Series) p. 351. et seq.

¶ Clem. Strom. v. p. 242.

were two dogs, a hawk, and an Ibis; which, like the number 4, had a mysterious meaning. The dogs represented the two hemispheres, the hawk the Sun, and the Ibis the Moon; but he does not state if this was usual at all festivals, or confined to those in honour of particular Deities.

Many fêtes were held at different seasons of the year; for, as Herodotus observes *, far from being contented with one festival, the Egyptians celebrate annually a very great number: of which that of Diana (Pasht), kept at the city of Bubastis, holds the first rank, and is performed with the greatest pomp. Next to it is that of Isis, at Busiris, a city situated in the middle of the Delta, with a very large temple, consecrated to that Goddess, the Ceres of the Greeks. The third in importance is the fête of Minerva (Neith), held at Saïs; the fourth, of the Sun at Heliopolis; the fifth, of Latona in the city of Buto; and the sixth is that performed at Papremis, in honour of Mars.

In going to celebrate the festival of Diana at Bubastis, it was customary to repair thither by water; and parties of men and women were crowded together on that occasion in numerous boats, without distinction of age or sex. During the whole of the journey, several women played on *crotala* †, and some men on the flute; others accompanying them with the voice and the clapping of hands, as was usual at musical parties in Egypt.

* Herodot. ii. 59. et seq.

† *Vide* Vol. II. p. 318.; and Vol. I. (2d Series) p. 279.

Whenever they approached a town, the boats were brought near to it; and while the singing continued, some of the women, in the most abusive manner, scoffed at those on the shore as they passed by them.

Arrived at Bubastis, they performed the rites of the festival by the sacrifice of a great number of victims; and the quantity of wine consumed on the occasion was said to be more than during all the rest of the year. The number of persons present was reckoned by the inhabitants of the place to be 700,000, without including children; and it is probable that the appearance presented by this concourse of people, the scenes which occurred, and the picturesque groups they presented, were not altogether unlike those witnessed at the modern fêtes of Tanta and Dessook in the Delta, in honour of the Sayd el Beddawee, and Shekh Ibrahim e' Dessookee.

The number stated by the historian is beyond all probability, notwithstanding the population of ancient Egypt, and cannot fail to call to mind the 70,000 pilgrims, reported by the Moslems to be annually present at Mekkeh. The mode adopted (as they believe) for keeping up that exact number is very ingenious; every deficiency being supplied by a mysterious complement of angels, who obligingly present themselves for the purpose; and some contrivance of the kind may have suggested itself to the ancient Egyptians, at the festival of Bubastis.

The fête of Isis was performed with great mag-

nificence. The votaries of the Goddess prepared themselves beforehand by fasting and prayers, after which they proceeded to sacrifice an ox. When slain, the thighs and upper part of the haunches, the shoulders, and neck were cut off; and the body was filled with unleavened cakes of pure flour, with honey, dried raisins, figs, incense, myrrh, and other odorific substances. It was then burnt, and a quantity of oil was poured on the fire during the process. In the mean time those present scourged themselves in honour of Osiris, uttering lamentations * around the burnt offering; and this part of the ceremony being concluded, they partook of the remains of the sacrifice.

This festival was celebrated at Busiris, to commemorate the death of Osiris, who was reported to have been buried there in common with other places, and whose tomb gave the name to the city. It was probably on this occasion that the branch of absinthium, mentioned by Pliny †, was carried by the priests of Isis; and dogs were made to head the procession, to commemorate the recovery of his body.‡

Another festival of Isis was held at harvest time, when the Egyptians throughout the country offered the first-fruits § of the earth, and with doleful lamentations presented them at her altar. On this occasion she seems to answer to the Ceres of the Greeks,

* *Vide* Plut. de Is. s. 14. Coptos, the city of mourning.
† Plin. xxvii. 7. He says the best kind grew at Taposiris.
‡ *Vide suprà*, p. 140.; and Vol. I. (2d Series) p. 380.
§ This calls to mind the small figures mentioned in note ◊, p. 300.

as has been observed by Herodotus *; and the multiplicity of names she bore may account for the different capacities in which she was worshipped, and remove the difficulty any change appears to present in the wife and sister of Osiris. One similarity is observable between this last and the fête celebrated at Busiris — that the votaries presented their offerings in the guise of mourners †; and the first-fruits had probably a direct reference to Osiris‡, in connection with one of those allegories which represented him as the beneficent property of the Nile.§

I will not pretend to decide whether the festivals mentioned by Greek writers in honour of Isis or Osiris really appertained to them. It is highly probable that the Greeks and Romans, who visited Egypt, having little acquaintance with the Deities of that country, ascribed to those two many of the festivals which were celebrated in honour of Khem and other Gods ‖; and it is evident that the Egyptians themselves often aided in confirming strangers in the erroneous notions they entertained, especially on the subject of religion. And so confirmed were the Greeks in their mistaken opinions, that they would with difficulty have listened to any one who informed them that Anubis had not the head of a dog, and Amun that of a ram, or that the cow was the emblem of Athor rather than of Isis.

In the absence, however, of such authority as

* Herodot. ii. 59.
† Conf. Deut. xxvi. 14. "I have eaten thereof in my mourning."
‡ *Vide suprà*, p. 294., note.
§ *Vide suprà*, Vol. I. (2d Series) p. 329. 337. &c.
‖ *Vide suprà*, Vol. I. (2d Series) p. 260. 290. 379. 381. &c.

that which has satisfied us respecting the last-mentioned points, we must for the present content ourselves with the statements of Plutarch and other writers respecting the festivals of Isis and Osiris. We must conclude that they were solemnized at the periods they mention, and for the reasons assigned by them, connected with the seasons of the year, or the relation supposed to subsist between the allegorical history of his adventures and natural phænomena.

But we cannot believe that the Paamylia, mentioned by Plutarch, were a festival in honour of Osiris, which, he says, resembled the Phallaphoria, or Priapeia of the Greeks.* And though a plausible reason seems to be assigned for its institution, it is evident that the phallic figures of the Egyptian temples represent Khem, the generative principle, who bore no analogy to Osiris; and there is no appearance of these two Deities having been confounded, even in the latest times, on the monuments of Egypt. Such opinions seem to have been introduced by the Greeks, who were ignorant of the religion of the Egyptians, and who endeavoured to account for all they heard, or saw represented, by some reference to the works of nature, compelling every thing to form part of their favourite explanation of a fanciful fable. But, in justice to Plutarch, it must be observed, that he gives those statements as the vulgar interpretations of the fabulous story of Isis and Osiris, without the sanction of his own authority or belief; and he

* Plut. de Is. s. 12. and 18.

distinctly tells us that they are mere idle tales, directly at variance with the nature of the Gods.

The festival of Minerva at Saïs was performed on a particular night, when every one who intended to be present at the sacrifice was required to light a number of lamps in the open air around his house. They were small vases filled with salt and oil *, on which a wick floated, and being lighted continued to burn all night. They called it the Festival of Burning Lamps. It was not observed at Saïs alone: every Egyptian who could not attend in person was required to observe the ceremony of lighting lamps, in whatever part of the country he happened to be; and it was considered of the greatest consequence to do honour to the Deity by the proper performance of this rite.

On the sacred lake of Saïs they represented, probably on the same occasion †, the allegorical history of Osiris, which the Egyptians deemed the most solemn mystery of their religion. Herodotus always mentions it with great caution. It was the record of the misfortunes which had happened to one whose name he never ventures to utter; and his cautious behaviour, with regard to every thing connected with Osiris, shows that he had been initiated into the mysteries, and was fearful of divulging any of the secrets he had solemnly bound himself to keep. It is also obvious that the fêtes he describes with the greatest reverence were

* Perhaps water, salt, and oil. The offering mentioned towards the end of this chapter is probably of a lamp.

† Herodot. ii. 171.

connected with that Deity, as those of Isis and of the burning lamps at Saïs; which may be accounted for by the same reason,—his admission to the mysteries of Osiris. And though it is not probable that a Greek, who had remained so short a time in the country, had advanced beyond the lowest grades in the scale of the initiated, and that too of the lesser mysteries alone, he was probably permitted to attend during the celebration of the rites in honour of that Deity, like the natives of the country.

The lake of Saïs still exists, near the modern town of Sa el Hagar.* The walls and ruins of the town stand high above the level of the plain; and the site of the temple of Neith might be ascertained, and the interesting remains of that splendid city might, with careful investigation, and the labour of some weeks' excavation, be yet restored to view.

There is some resemblance between the fête of Lamps at Saïs, and one kept in China, which has been known in that country from the earliest times; and some might even be disposed to trace an analogy between it and the custom still prevalent in Switzerland, Ireland, and other countries, of lighting fires on the summits of the hills, upon the fête of St. John. But such accidental similarities in customs are too often considered of importance, when we ought, on the contrary, to be surprised at so few being similar in different parts of the world.

Those who went to Heliopolis and to Buto

* Or "Sa of the Stone," from the ruins there.

merely offered sacrifices. At Papremis the rites were much the same as in other places; but when the Sun went down, a body of priests made certain gestures about the statue of Mars, while others in greater numbers, armed with sticks, took up a position at the entrance of the temple. A numerous crowd of persons, amounting to upwards of 1000 men, each armed with a stick, then presented themselves with a view of performing their vows; but no sooner did the priests proceed to draw forward the statue, which had been placed in a small wooden gilded shrine, upon a four-wheeled car *, than they were opposed by those in the vestibule, who endeavoured to prevent their entrance into the temple. Each party attacked its opponents with sticks; when an affray ensued, which, as Herodotus observes, must, in spite of all the assertions of the Egyptians to the contrary, have been frequently attended with serious consequences, and even the loss of life.

Another festival, mentioned by Herodotus †, is said to have been founded on a mysterious story of King Rhampsinitus, of which he witnessed the celebration.

On that occasion the priests chose one of their number, whom they dressed in a peculiar robe, made for the purpose on the very day of the ceremony, and then conducted, with his eyes bound, to a road leading to the temple of Ceres.

* *Vide* Vol. I. p. 350. Four-wheeled cars in Egypt appear to have been uncommon; but one is represented in the woodcut at the head of Chap. 7. Vol. II.

† Herodot. ii. 122.

Having left him there, they all retired; and two wolves * were said to direct his steps to the temple, a distance of twenty stades, and afterwards to reconduct him to the same spot.

On the 19th of the first month was celebrated the fête of Thoth, from whom that month took its name. It was usual for those who attended "to eat honey and eggs, saying to each other '*How sweet a thing is truth!*'" † And a similar allegorical custom was observed in Mesoré, the last month of the Egyptian year ‡; when, on "offering the first-fruits of their lentils, they exclaimed 'The tongue is fortune, the tongue is God!'" Most of their fêtes appear to have been celebrated at the new or the full Moon, as we learn from Plutarch and Herodotus, — the former being also chosen by the Israelites for the same purpose; and this may, perhaps, be used as an argument in favour of the opinion §, that the months of the Egyptians were originally lunar, as in many countries, even to the present day.

The historian of Halicarnassus speaks of an annual ceremony, which the Egyptians informed him was performed in memorial of the daughter of Mycerinus.‖ The body of that princess had been deposited within the wooden figure of a heifer,

* *Vide suprà*, p. 146.
† Plut. de Is. s. 68. This answered to the 16th September, O. S.
‡ Plut. s. 68. Mesoré began on the 29th August, O. S.
§ *Vide suprà*, Vol. I. (2d Series) p. 13.
‖ Herodotus very properly doubts the story of the love of Mycerinus, and of his concubines having their hands cut off. *Vide* his Euterpe, s. 131.; and *infrà*, p. 312.

and was still preserved, in the time of Herodotus, in a richly ornamented chamber of the royal palace at Saïs. Every kind of perfume was burnt before it during the day, and at night a lamp was kept constantly lighted. In an adjoining apartment were about twenty colossal statues of wood, representing naked women, in a standing position, said by the priests of Saïs to be the concubines of Mycerinus. "But of this," adds the historian, "I can only repeat what was told me; and I believe all they relate of the love of the king, and the hands of the statues, to be a fable.* The heifer is covered with a crimson housing, except the head and neck, which are laid over with a thick coat of gold; and between the horns is a golden disk of the Sun. It is not standing on its feet, but kneeling; and in size it is equal to a large cow. Every year they take it out of this chamber, at the time when the Egyptians beat themselves and lament a certain God (Osiris), whom I must not mention: on which occasion they expose the heifer to the light, the daughter of Mycerinus having made this dying request to her father, that he would permit her to see the Sun once a year."

The ceremony was evidently connected with the rites of Osiris; and if Herodotus is correct in stating that it was a heifer (and not an ox), it may have been the emblem of Athor, in the capacity she held in the regions of the dead. The honours

* Herodot. ii. 132.

paid to it on such an occasion could not have referred solely to a princess, whose body was deposited within it: they were evidently intended for the Deity of whom it was the emblem; and the introduction of Athor with the mysterious rites of Osiris may be explained by the fact of her frequently assuming the character of Isis.

Plutarch*, who seems to have in view the same ceremony, states the animal exposed to public view on this occasion to be an ox, in commemoration of the misfortunes reported to have happened to Osiris. "About this time (the month of Athyr, when the Etesian winds have ceased to blow, and the Nile, returning to its own channel, has left the country every where bare and naked), in consequence of the increasing length of the nights, the power of darkness appears to prevail, whilst that of light is diminished and overcome. The priests, therefore, practise certain doleful rites; one of which is to expose to public view, as a proper representation of the present grief of the Goddess (Isis), an ox covered with a pall of the finest black linen, that animal being looked upon as the living image of Osiris.† The ceremony is performed four days successively, beginning on the 17th‡ of the above-mentioned month. They represent thereby four things which they mourn: —1. The falling of

* Plut. de Is. s. 39.

† Diodorus says, "The reason of the worship of this *bull* (Apis) is, that the soul of Osiris was thought to have passed into it; others say because Isis deposited the members of Osiris in a wooden *cow*, enveloped in cloths of fine linen (*byssine*), whence the name of the city *Bus*iris." (i. 85.)

‡ *Vide suprà*, p. 295.; and Vol. I. (2d Series) p. 335. 337, 338.

the Nile and its retiring within its own channel: 2. The ceasing of the northern winds, which are now quite suppressed by the prevailing strength of those from the south: 3. The length of the nights and the decrease of the days: 4. The destitute condition in which the land now appears, naked and desolate, its trees despoiled of their leaves. Thus they commemorate what they call the '*loss of Osiris;*' and on the 19th of the month Pachon another festival represents the '*finding of Osiris,*' " which has been already mentioned.*

The statement of Plutarch argues very strongly in favour of the opinion that the gilded figure annually exposed at Saïs appertained to the mysterious rites of Osiris; and the priests doubtless deviated as far from the truth in what they related respecting the burial of the daughter of Mycerinus within it, as in the fable, readily rejected by Herodotus, of the cause of her death. Indeed no one, who considers the care taken by the Egyptians to conceal with masonry, and every other means, the spot where the bodies of ordinary individuals were deposited, can for a moment believe that the daughter of a Pharaoh would be left in that exposed situation, unburied, and deprived of that privilege, so ardently coveted by the meanest Egyptian, of reposing within the sacred bosom of the grave, removed from all that is connected with this life, and free from contact with the impurities of the world.

* *Suprà*, p. 295.; and Vol. I. (2d Series) p. 335.

Small tablets in the tombs sometimes represent a black bull, bearing the corpse of a man to its final abode in the regions of the dead. The name of this bull is shown by the sculptures in the Oasis to be Apis, the type of Osiris; it is therefore not unreasonable to suppose it in some way related to this fable.*

There were several festivals in honour of the Sun. Plutarch† states that a sacrifice was performed to it on the fourth day of every month, as related in the books of the genealogy of Horus, by whom that custom was said to have been instituted. So great was the veneration paid to this luminary, that, in order to propitiate it, they burnt incense three times a day — resin at its first rising, myrrh when in the meridian, and a mixture called Kuphi at the time of setting. The principal worship of Re was at Heliopolis and other cities, of which he was the presiding Deity; and every city had its holy days peculiarly consecrated to its patron, as well as those common to the whole country. Another festival in honour of the Sun was held on the 30th day of Epiphi, called the birth-day of Horus's eyes‡, when the Sun and Moon were supposed to be in the same right line with the earth; and "on the 22d day of Phaophi, after the autumnal equinox, was a similar one, to which, according to Plutarch, they gave the name of 'the nativity of the staves of the Sun:' intimating

* *Vide suprà*, Vol. I. (2d Series) p. 359.
† Plut. s. 52. and 80.
‡ Plut. s. 52.; and *suprà*, Vol. I. (2d Series) p. 400.

that the Sun was then removing from the earth; and as its light became weaker and weaker, that it stood in need of a staff to support it. In reference to which notion," he adds, "about the winter solstice, they lead the sacred Cow seven times in procession around her temple; calling this the searching after Osiris, that season of the year standing most in need of the Sun's warmth."

In their religious solemnities music was permitted, and even required, as acceptable to the Gods; except, if we may believe Strabo, in the temple of Osiris, at Abydus. It probably differed much from that used on ordinary festive occasions, and was, according to Apuleius, of a lugubrious character.* But this I have already mentioned† in treating of the music of the Egyptians.

RITES.

The greater part of the fêtes and religious rites of the Egyptians are totally unknown to us; nor are we acquainted with the ceremonies they adopted at births, weddings‡, and other occasions connected with their domestic life. But some little insight may be obtained into their funeral ceremonies from the accounts of Greek writers, as well as from the sculptures; which last show that they were performed with all the pomp a solemnity of so much importance required.§

* Apuleius says, "Ægyptia numina fermè plangoribus, Græca plerumque choreis, gaudent."

† Vol. II. p. 315.

‡ *Vide* Vol. II. p. 58.

§ *Vide infrà*, on the Funerals.

Circumcision was a rite practised by them from the earliest times. "Its origin," says Herodotus*, "both among the Egyptians and Ethiopians†, may be traced to the most remote antiquity; but I do not know which of those two people borrowed it from the other, though several nations derived it from Egypt during their intercourse with that country. The strongest proof of this is, that all the Phœnicians, who frequent Greece, have lost the habit they took from Egypt of circumcising their children." The same rite is practised to the present day by the Moslems of all countries, and by the Christians of Abyssinia, as a salutary precaution well suited to a hot climate.

We are ignorant of the exact time or age fixed for its performance by the ancient Egyptians. St. Ambrose says the 14th year: but this seems improbable; and it was perhaps left to the option of the individual, or of his parents, as with the Moslems. Though very generally adopted, no one was compelled to conform to this ordinance, unless initiated into the mysteries, or belonging to the priestly order; and it is said that Pythagoras submitted to it, in order to obtain the privileges it conferred, by entitling him to a greater participation of the mysteries he sought to study. But if the law did not peremptorily require it for every individual, custom and public opinion tended to make it universal. The omission was a "reproach;" the uncircumcised Egyptian subjected himself to one

* Herodot. ii. 104. 37.
† *Vide* Diodor. iii. 31., of the Troglodytæ.

of the stigmas attached to the "impure race of foreigners;" and we may readily understand how anxious every one was to remove this "reproach" from him, which even the Jews feared to hear from the mouth of an Egyptian.*

By the Jewish law a stated time† was appointed for it, which was the 8th day after the birth of the child. It was peremptorily required; and the Divine displeasure was threatened to the uncircumcised. His "soul" was doomed to be "cut off" from God's people, as the breaker of a covenant; and even the stranger, bought with money as a slave, was obliged to conform to this sacred rite.‡

The antiquity of its institution in Egypt is fully established by the monuments of the Upper and Lower Country, at a period long antecedent to the Exodus and the arrival of Joseph; and Strabo tells us that "a similar rite (τα θηλεα εκτεμνειν) was practised in Egypt§, which was customary, also, among the Jews," and the same as adopted by the Moslems and Abyssinians at the present day.‖

Some have supposed that it was done by the simple implement used by Zipporah¶, "a sharp stone;" and that certain stone knives found in the

* Josh. v. 9. "This day have I rolled away the reproach of Egypt from off you."

† Gen. xvii. 12. Luke, ii. 21. Ep. Phil. iii. 5.

‡ *Vide* Calmet, on the Concision of Foreigners. He is wrong in supposing the Egyptians were contented with this; but it is sometimes practised by the Moslems, who also circumcise at any age. (Of the Idumeans, see Josephus, Antiq. xiii. 9.)

§ Strabo, xvii. p. 566. The covenant with Abraham ordained that every *male child* should be circumcised. Gen. xvii. 10.

‖ This is described by Sonnini.

¶ Exod. iv. 25.

tombs of Thebes were intended for the purpose; but it is more probable that these were used in other rites connected with sacrifice, in which the employment of so rude an instrument would not subject the victim to unnecessary inconvenience, and often to unlooked for results. We may conclude that the means adopted by the Egyptians were more nearly related to the "sharp knives" of Joshua*, than the primitive implement used by Zipporah in "the wilderness."

OMENS.

They were particular at all times to observe omens connected with every thing they undertook, whether it related to contracting a matrimonial alliance, building a house, or any event over which they had or had not control. They even watched the day when any one was born†; and, predicting the lot that awaited him, they determined what he would become, the kind of death he would die, and other particulars relative to his fate in this world. With the same scrupulous care they examined the entrails of animals, or other omens, when about to commence a war, or any other undertaking which involved the interests of the state.

MYSTERIES.

Of the ceremonies performed at the initiation into the mysteries we must necessarily remain ig-

* Josh. v. 2. † Herodot. ii. 82.; and Vol. I. (2d Series) p.143.

norant. Indeed, the only means of forming* any opinion respecting them are to be derived from our imperfect acquaintance with those of Greece, which were doubtless imitative of the rites practised in Egypt.

With the Egyptians great care was taken to preserve them from the profanation, which some secret rites underwent among the Greeks and Romans; and they excluded all persons who were considered unfit to participate in solemnities of so sacred a nature. And "not only," says Clemens, did they scruple to entrust their secrets to every one, and prevent all unholy persons from becoming acquainted with divine matters, but confined them to those who were invested with the office of king, and to such of the priesthood who, from their worth, learning, and station, were deemed worthy of so great a privilege."

Many rites and ceremonies were borrowed by Greece from Egypt; of which the next in importance to the mysteries of Eleusis, and the institution of oracles†, was the Thesmophoria, — a festival in honour of Ceres, celebrated in many Greek cities, and particularly at Athens. "These rites," says Herodotus‡, "were brought from Egypt into Greece by the daughters of Danaus, who taught them to the Pelasgic women; but in the course of time, the Dorians having driven out the ancient

* *Vide* Vol. I. p. 267.; *suprà*, p. 78; and Vol. I. (2d Series) p. 189. 327. &c.

† *Vide suprà*, Vol. I. (2d Series) p. 150. et seq.

‡ Herodot. ii. 171. Such appears to be the meaning of the historian. *Vide suprà*, Vol. I. (2d Series) p. 328.

inhabitants of Peloponnesus, they fell into disuse, except amongst the Arcadians; who, having remained in the country, continued to preserve them." He states that they resembled the ceremonies, or, as the Egyptians called them, the mysteries, performed on the sacred lake of Saïs, in allusion to the accidents which had befallen Osiris *, whose tomb was in that city.

In Athens, the worshippers at the Thesmophoria "were free-born women† (it being unlawful for any of servile condition to be present), whose husbands defrayed the charges of the solemnity; which they were obliged to do, if their wives' portion amounted to three talents. These women were assisted by a priest called στεφανοφορος, because his head was adorned with a crown whilst he executed his office; as also by certain virgins, who were strictly confined, and kept under severe discipline, being maintained at the public charge in a place called Θεσμοφορειον. The women were clad in white apparel, to intimate their spotless innocence, and were obliged to observe the strictest chastity for two or three days before, and during the whole time of the solemnity, which lasted four days. For which end they used to strew upon their beds such herbs as were thought to calm the passions, such as Agnus castus, fleabane, and vine branches.‡ It was held unlawful to eat pomegranates, or to adorn themselves with gar-

* *Vide suprà*, p. 302.; and Vol. I. (2d Series) p. 328.
† Potter's Antiq. vol. i. p. 463.
‡ These last were used by the Milesian women.

lands. Every thing was carried on with the greatest appearance of seriousness and gravity, and nothing was tolerated that bore the least show of wantonness and immodesty, or even of mirth; the custom of jesting upon one another excepted, which was constantly done in memory of Iambe, who, by a taunting jest, extorted a smile from Ceres, when in a pensive and melancholy humour. Three days at least were spent in making preparations for the festival. Upon the 11th of Pyanepsion, the women, carrying books upon their heads containing the laws, in memory of Ceres's invention*, went to Eleusis, where the solemnity was kept. This day was hence called Ανοδος, 'the ascent.' Upon the 14th the festival began, and lasted till the 17th. Upon the 16th they kept a fast, sitting upon the ground, in token of humiliation: whence the day was called Νηστεια, 'the fast.'

"It was usual at this solemnity to pray to Ceres, Proserpine, Pluto, and Calligenia; though some will have this Calligenia to have been Ceres's nurse, others her priestess, others her waiting-maid, and some suppose her the same as Ceres.† The custom was omitted by the Eretrians alone of all the Grecians. There was also a mysterious sacrifice called Διωγμα, or Αποδιωγμα, either because all men were excluded and *banished* from it, or because in a dangerous war the women's prayers

* Conf. Diod. i. 14., where Ceres was called Θεσμοφορον.

† This is refuted by the testimony of Aristophanes. *Vide* Potter, p. 464.

were so prevalent with the Gods, that their enemies were defeated and put to flight as far as Chalcis: whence it was sometimes called Χαλκιδικον διωγμα. Another sacrifice, called Ζημια, 'the mulct,' was offered as an expiation of any irregularities which happened during the solemnity. At the beginning of the festival, all prisoners committed to gaol for smaller faults, that is, such as did not render them incapable of communicating in the sacrifices and other parts of divine worship, were released."

The Eleusinian mysteries, the most noted solemnity of any in Greece, were also instituted in honour of Ceres; and from their being derived from Egypt, it may not be foreign to the present subject to introduce some account of their mode of celebration in Greece.* "They were often called, by way of eminence, Μυστηρια, 'the mysteries,' without any other note of distinction; and so superstitiously careful were they to conceal these sacred rites, that if any person divulged any part of them †, he was thought to have called down the divine judgment upon his head, and it was accounted unsafe to abide in the same house with him. He was even apprehended as a public offender, and put to death. Every thing contained a mystery: Ceres herself (to whom, with her daughter Proserpine, this solemnity was sacred) was not called by her own name, but by the unusual title of Αχθεια, which seems to be derived from αχθος,

* Potter's Grecian Antiq. vol. i. p. 449.
† Conf. Herodot. ii. 171. &c.; and Hor. Od. iii. 2. 26.

grief or *heaviness;* because of her sorrow for the loss of her daughter, when stolen by Pluto. The same secrecy was strictly enjoined, not only in Attica, but in all other places of Greece where the festival was observed, except Crete; and if any person, not lawfully initiated, did even through ignorance or mistake chance to be present at the mysterious rites, he forfeited his life.... Persons of both sexes, and all ages, were initiated. Indeed it was not a matter of indifference whether they would be so or not; for the neglect of it was looked upon as a crime, insomuch that it was one part of the accusation for which Socrates was condemned to death. All persons initiated were thought to live in a state of greater happiness and security than other men, being under the more immediate care and protection of the Goddess. Nor did the benefit of it extend only to this life; even after death they enjoyed (as was believed) far greater degrees of felicity than others, and were honoured with the first places in the Elysian shades. But since the benefits of initiation were so great, no wonder they were very cautious what persons they admitted to it. Such, therefore, as were convicted of witchcraft, or any other heinous crime, or had committed murder, though against their will, were debarred from these mysteries; and though in later ages all persons, barbarians excepted, were admitted to them, yet in the primitive times the Athenians excluded all strangers, that is, all who were not members of their own commonwealth. Hence, when Hercules, Castor,

and Pollux desired to be initiated, they were first made citizens of Athens.* Nor were they admitted to the *greater mysteries*, but only to the *less*, which were sacred to Proserpine, and were instituted for this purpose, in order that the laws might not be violated by the admission of Hercules." They were not celebrated, like the former, in the month Boëdromion, at Eleusis (an Attic borough, from which Ceres was called Eleusinia), but at Agræ, a place near the river Ilissus, in the month Anthesterion. "In latter times, the lesser festival was used as a preparative to the greater; for no persons were initiated in the greater, unless they had been purified at the lesser. The manner of the purification was this: — having kept themselves chaste and unpolluted nine days, they came and offered sacrifices and prayers, wearing crowns and garlands of flowers, which were called ισμερα, or ιμερα. They had also, under their feet, Διος κωδιον, 'Jupiter's skin,' which was the skin of a victim offered to that God. The person that assisted them herein was called υδρανος, from υδωρ, 'water,' which was used at most purifications; and they themselves were named μυσται, or persons '*initiated*.'

"About a year after, having sacrificed a sow to Ceres, they were admitted to the greater mysteries, the secret rites of which, some few excepted (being reserved for the priests alone), were frankly revealed to them; whence they were called εφοροι,

* "Plut. in Thes."

and εποπται, 'inspectors.' The manner of initiation was thus: — the candidates, being crowned with myrtle, had admittance by night into a place called μυστικος σηκος, 'the mystical temple,' which was an edifice so vast and capacious that the most ample theatre did scarce exceed it. At their entrance they purified themselves by washing their hands in holy water; and, at the same time, were admonished to present themselves with minds pure and undefiled, without which the external cleanness of the body would by no means be accepted. After this the holy mysteries were read to them out of a book called πετρωμα; which word is derived from πετρα, 'a stone,' because the book consisted of two stones fitly cemented together. Then the priest who initiated them, called ιεροφαντης, proposed certain questions, as whether they were fasting, &c.; to which they returned answers in a set form.* This done, strange and amazing objects presented themselves. Sometimes the place they were in seemed to shake round them; sometimes it appeared bright and resplendent with light and radiant fire, and then again was covered with black darkness. Sometimes thunder and lightning, sometimes frightful noises and bellowings, sometimes terrible apparitions astonished the trembling spectators. The being present at these sights was called αυτοψια, 'intuition.' After this they were dismissed with these words, 'κογξ, ομπαξ.'"†

* "See Meursius's treatise on this festival."

† Some have supposed these words to answer to the "Procul, O procul, este *profani*," and to have that meaning in Sanscrit. If so, they were misapplied.

During that part of the ceremony called εποπτεια, "inspection," the Gods themselves were supposed to appear to the initiated; and it was in order to discover if the candidates were sufficiently prepared for such a mark of their favour that these terrific preludes were instituted. Proclus thus describes them in his Commentary on Plato's Republic: "In all initiations and mysteries, the Gods exhibit themselves under many forms, and appear in a variety of shapes. Sometimes their unfigured light is held forth to the view; sometimes this light appears under a human form; and it sometimes assumes a different shape." In his commentary on the first Alcibiades, he also says, "In the most holy of the mysteries, before the God appears the impulsions of certain terrestrial dæmons become visible, alluring the initiated from undefiled goods to matter."

Apuleius * mentions the same extraordinary illusions, — "the sun being made to appear at midnight, glittering with white light;" and it is supposed that Ezekiel † alludes to similar scenes when speaking of the abominations committed by the idolatrous "ancients of the house of Israel in the dark, every man in the *chambers of his imagery*."

The preliminary ordeals, through which candidates were obliged to pass, previous to admission into the Egyptian mysteries, were equally, if not more, severe; and it frequently happened that their lives were exposed to great danger, as is said to have

* Metam. lib. ii. 256.

† Ezek. viii. 12.

been the case with Pythagoras. But the reluctance of the Egyptians, particularly in the time of the Pharaohs, to admit strangers to these holy secrets, probably rendered his trial more severe even than that to which the Egyptians themselves were subjected; and it appears that, notwithstanding the earnest request made by Polycrates to Amasis to obtain this favour for the philosopher, many difficulties were thrown in the way by the priests, on his arrival in Egypt. Those of Heliopolis *, to whom he first presented the letters given him by Amasis, referred him to the college of Memphis, under the pretext of their seniority; and these again, on the same plea, recommended him to the priests of Thebes. Respect for the king forbade them to give a direct refusal; but they hoped, says Porphyry, to alarm him by representing the arduous task he had to perform, and the repugnance of the previous ceremonies to the feelings of the Greeks. It was not, therefore, without surprise that they beheld his willingness to submit to the trials they proposed; for though many foreigners were, in after times, admitted to the mysteries of Egypt, few had then obtained the indulgence, except Thales and Eumolpus. This prejudice of the Egyptians against the Greeks is perfectly consistent with the statement of Herodotus; and is shown by other writers to have continued even after the accession of the Ptolemies and the Roman conquest.

"The garments † of those initiated into the

* Porphyr. de Vitâ Pythag. † Potter, p. 452.

Eleusinian mysteries were accounted sacred, and of no less efficacy to avert evils than charms and incantations. They were therefore never cast off till completely worn out. Nor was it then usual to throw them away; but they were made into swaddling clothes for children, or consecrated to Ceres and Proserpine.

"The chief person who attended at the initiation was called ιεροφαντης, 'the revealer of holy things.' He was a citizen of Athens, and held his office during life; though amongst the Celeans and Phliasians it was customary for him to resign his place every fourth year, at the time of the festival. He was obliged to devote himself wholly to divine service, and to live a chaste and single life; to which end it was usual for him to anoint himself with the juice of hemlock, which, by its extreme coldness, is said to extinguish in a great measure the natural heat. The *hierophantes* had three assistants; the first of whom was called, from his office, δαδουχος, '*torch-bearer**,' and to him it was permitted to marry; the second was the κηρυξ, or '*herald*;' the third ministered at the altar, and was for that reason named ο επι τῳ βωμῳ. The *hierophantes* is said to have been a type of the great Creator of all things, the δαδουχος of the Sun, the κηρυξ of Mercury, and ο επι τῳ βωμῳ of the Moon.

* An inscription on one of the tombs of the Kings at Thebes was written by a "δαδουχος των αγιωτατων Ελευσινων μυστηριων," in the time of Constantine. This was about sixty years before those mysteries were abolished by Theodosius.

"There were also certain public officers, whose business it was to take care that all things were performed according to custom. First, βασιλευς, '*the king*,' who was one of the Archons, and was obliged, at this solemnity, to offer prayers and sacrifices; to see that no irregularity was committed; and, the day following the mysteries, to assemble the senate to take cognizance of all the offenders. Besides the king, were four επιμεληται, '*curators*,' elected by the people; one of whom was appointed out of the sacred family of the Eumolpidæ, another out of the Ceryces, and the remaining two from the other citizens. There were also ten persons who assisted at this and some other solemnities, who were called ιεροποιοι, because it was their business to *offer sacrifices*.

"This festival was celebrated in the month Boëdromion, and continued nine days, beginning upon the 15th, and ending upon the 23rd day of that month; during which time it was unlawful to arrest any man, or present a petition, under a penalty of 1000 drachms, or (as others report) under pain of death. It was also unlawful for those who were initiated to sit upon the covering of a well, or to eat beans, mullets, or weasles. If any woman went in a chariot to Eleusis, she was, by an edict of Lycurgus, obliged to pay 6000 drachms; the design of which was to prevent the richer women distinguishing themselves from those who were poor.

"1. The first day was called Αγυρμος, 'an as-

sembly;' because then the worshippers first met together.

"2. The second was named Αλαδε Μυσται, that is, 'to the sea, you that are initiated;' because (I suppose) they were commanded to purify themselves by washing in the sea.

"3. Upon the third they offered sacrifices, consisting chiefly of an Æxonian mullet (in Greek τριγλη*), and barley out of Rharium, — a field of Eleusis, in which that sort of corn was first sown. These oblations were called Θυα, and accounted so sacred that the priests themselves were not allowed (as in other offerings) to partake of them.

"4. Upon the fourth they made a solemn procession, wherein the καλαθιον, or holy *basket* of Ceres, was carried in a consecrated cart; crowds of people shouting as they went along, χαιρε, Δημητερ, 'hail, Ceres.' After these followed certain women, called κιστοφοροι, who (as the name implies) *carried baskets*, containing sesamin, carded wool, some grains of salt, a serpent, pomegranates, reeds, ivy-boughs, a sort of cake called φθοις, poppies, and other things.

"5. The fifth was called Η των λαμπαδων ημερα, 'the torch day;' because at night the men and women ran about with torches in their hands. It was also customary to dedicate torches to Ceres, and to contend who should present the largest; which was done in memory of Ceres's journey, when she sought Proserpine; being conducted

* The Triglia of the modern Italians.

by the light of a torch, kindled in the flames of Etna.

"6. The sixth was called Ιακχος, from Iacchus, the son of Jupiter and Ceres, who accompanied the Goddess in her search for Proserpine, with a torch in her hand; whence it was that his statue held a torch. This statue was carried from the Ceramicus to Eleusis in solemn procession, called after the hero's name Ιακχος. The statue, and the persons that accompanied it, had their heads crowned with myrtle. They were named Ιακχογωγοι, and all the way danced and sang, and beat brazen kettles. The road by which they issued out of the city was called ιερα οδος, 'the sacred way,' — the resting place, ιερα συκη, from a *fig-tree* which grew there, and was (like all other things concerned in this solemnity) accounted sacred. It was also customary to rest upon a bridge built over the river Cephissus, where they made themselves merry by jesting on those who passed by. Having crossed this bridge they went to Eleusis, the way into which was called the mystical entrance.

"7. Upon the seventh day were sports, in which the victors were rewarded with a measure of barley, that grain being the first sown in Eleusis.

"8. The eighth was called 'the *Epidaurian day;*' because it once happened that Æsculapius, coming from Epidaurus to Athens, and desiring to be initiated, had the lesser mysteries repeated. Whence it became customary to celebrate them a second time upon this day, and to admit to initiation such persons as had not before enjoyed that privilege.

"9. The ninth and last day of the festival was called '*the earthen vessels*,' because it was usual to fill two such vessels with wine; one of which was placed towards the east, and the other towards the west. These, after the repetition of certain mystical words, were both thrown down; and the wine being spilt upon the ground, was offered as a libation."

DRESSES OF THE STATUES.

During "the feasts and festivals," the statues of the Gods were dressed in "the sacred vestments*;" and the priests ministered to them "three times" in the course of the day, according to certain regulations "ordained by law." † The ceremony of clothing them was the peculiar office of a class of priests called Hierostoli by Greek writers, who had the privilege of entering the sanctuary for this purpose, like the chief priests and prophets. Each Deity had its particular emblems, and a proper dress, of a form and character prescribed in the sacred books. Thus the vestures of Osiris were of an uniform shadowless white, as we learn from Plutarch and the sculptures of the temples; those of Iris were dyed with a variety of colours, and frequently imitated the complicated hue and arrangement of feather work, as if she were enveloped in the wings of the sacred vulture.‡ "For,"

* Conf. Jerem. x. 9.; and Baruch, vi. 12. 58. 72. Where also the custom of gilding the wooden idols of Babylon is mentioned (v. 8. 39. &c.); and of making "crowns for the heads of their Gods" (v. 9.); and "lighting them candles" (v.19.).

† Rosetta Stone, lines 7. and 40.

‡ Like the figure of Maut, in Plate 20.

says the same author *, "as Osiris is the First Principle, prior to all beings, and purely intelligent, he must ever remain unmixed, and undefiled; consequently, when his vestments are once taken off his statues, they are ever afterwards put by, and carefully preserved untouched; while those of Isis, whose power is totally conversant about matter, which becomes and admits all things, are frequently made use of, and that too without the same scrupulous attention." This ceremony of dressing the statues is still retained in the religious rites of some people at the present day, who clothe the images of Gods or saints on particular festivals, and carry them in procession, like the ancient Egyptians and Greeks. Nor can the custom of putting the *kisweh*, or sacred covering, upon the tomb of a Moslem shekh, fail to remind us of the ιερον κοσμον (holy ornament or covering) of antiquity; as the "crowning the tomb of Osiris with flowers †," which was done on stated occasions by the priests of that Deity at Philæ, recalls that of carrying flowers and palm branches to the grave of a departed friend, in the cemeteries of modern Egypt. The same was done to individuals as well as in honour of Osiris; and sarcophagi are frequently found in the tombs of Thebes, with flowers and garlands placed in or near them, either by the priests, or the relations of the deceased, who attended at the funeral.

* Plut. s. 78. † Plut. s. 21.

CONVOCATION OF THE PRIESTS AT THE CAPITAL.

In the time of the Ptolemies the religious societies* were obliged to perform an annual voyage to Alexandria, the royal residence at that period, to present themselves at the palace. This was doubtless in conformity with a custom established in the olden times of the Pharaohs, when the seat of government was at Thebes or Memphis; and it continued to be observed until dispensed with by Epiphanes.

PRIVATE FASTS AND PENANCE.

Besides the feasts and ceremonies of public rejoicing, or of general abstinence, many fasts were enjoined to each individual, either as occasional voluntary expiations of secret offences, which were dependent upon their own conscience, or in compliance with certain regulations at fixed periods. They were then required to abstain from the enjoyment of luxuries, as of the bath, the table, and perfumes; and, above all, from the gratification of the passions. Some of these, as Apuleius † informs us, lasted ten days, during which time the latter prohibition ‡ was strictly enforced: a measure which appears in Italy to have called forth great complaints from the votaries of Isis, when her wor-

* Rosetta Stone, line 17.: "ιερων εθνων."
† Metam. ii. p. 1000.
‡ Conf. Juven. Sat. vi. 535.

ship was established in that country. It is to this Propertius * alludes in the following verses: —

"Tristia tam redeunt iterum solemnia nobis.
Cynthia jam noctes est operata decem,
Atque utinam Nilo pereat quæ sacra tepente
Misit matronis Inachis Ausoniis.
Quæ Dea tam cupidos toties divisit amantes.
Quæcunque illa fuit, semper amara fuit.
* * * * *
An tibi non satis est fuscis Ægyptus alumnis?
Cur tibi tam longa Roma petita via est?
Quidve tibi prodest viduas dormire puellas?" †

OTHER FÊTES.

In the time of the Greeks and Romans they had some fêtes of a wanton character, in which the object was to seek amusement and indulgences of every kind; but it does not appear whether they were instituted in early times, or were a Greek innovation. Strabo mentions ‡ one of these, "during which a dense crowd of people hurried down the canal from Alexandria to Canopus to join the festive meeting. Day and night it was covered with boats bringing men and women, singing and dancing, with the greatest licentiousness; and at Canopus itself, inns were opened upon the canal, purposely for the convenience of indulging in these amusements."

Athenæus mentions a grand procession in the time of Ptolemy Philadelphus, the splendor of which

* Propert. lib. ii. Eleg. 33. lines 1. and 15.

† Conf. these lines of Ovid's (Amor. iii. 10. 1.): —

"Annua venerunt Cerealis tempora sacri
Secubat in vacuo sola puella toro."

‡ Strabo, xvii. p. 551.

was surprising. The most rare and curious animals from all countries were conducted in it; and the statues of the Gods, as well as every thing which could give dignity and interest to the spectacle, were brought together on the occasion. There is reason to suppose that it resembled, in many respects, similar pomps of the early Pharaohs; I therefore refer the curious reader to the full account of it in the work of that author.*

EARLY OFFERINGS.

I have already mentioned, in a preceding chapter†, the nature of sacrifices offered in early ages, and have shown at how remote an era the mode of addressing prayers to the Deity, the adoption of the peculiar forms and attributes of the Gods, the establishment of oracles, and other matters connected with religion, were introduced among the Egyptians. If at the earliest periods of their history they were contented with herbs and incense‡, they afterwards admitted animals § into their sacrifices, and victims were bound and slain on the altar, and either offered entire or divided into portions before the statue of the God, together with cakes, fruit, and other offerings prescribed by law. To some deities oblations of a peculiar kind were made, being deemed more particularly suited to their

* Athen. Deipn. v. p. 196. *et seq.* † Beginning of chap. xii.
‡ *Vide suprà*, Vol. I. (2d Series) p. 144. 146.
§ See Pausanias (lib. i. c. 24.) on the remains of a prejudice against slaughtering oxen; and Varro, de Re Rustica, ii. 5.

worship; and some festivals required an observance on this head, which differed greatly from ordinary custom, as the burning of the body of the victim at the fête of Isis * and the offering of a pig at the festivals of Bacchus † and the Moon. For though many ceremonies, as the libations of wine, and certain formulas, were common to all or most of the Egyptian sacrifices, the inspection of entrails, and the manner of burning the victims, required a particular method in the rites of some Deities ‡; and peculiar offerings were reserved for remarkable occasions.

INCENSE.

Incense was offered to all the Gods, and introduced on every grand occasion whenever a *complete* offering was made. For the Egyptians, like the Jews and other people, frequently presented a simple oblation of wine, oil, or other liquid, or any single gift, as a necklace, a bouquet of flowers, ointment, or whatever they had vowed, or the occasion required.

Incense was sometimes presented alone, though more usually accompanied by a libation of wine. It consisted of various qualities or ingredients, according to circumstances, as I have stated in the offerings made to the Sun §, when resin, myrrh, and *kuphi* were adapted to different times of the day. Myrrh, says Plutarch, is supposed to be

* Herodot. ii. 40.
‡ Herodot. ii. 39.
† Herodot. ii. 48. *Vide suprà*, p. 300.
§ *Suprà*, p. 315. Plut. s. 52. 80.

called *Bal** by the Egyptians, signifying the dissipation of melancholy; and the "Kuphi is a mixture composed of the sixteen following ingredients, honey, wine, raisins, cyprus, resin, myrrh, aspalathus, seselis, sthoenanthus, asphaltus, saffron, and dock (?)†, the greater and lesser juniper (?), cardamums, and (aromatic) reed."

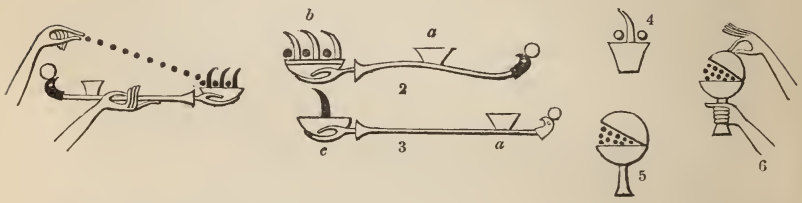
Some resinous substances have been found in the tombs at Thebes; but it does not appear if they were used for incense, or other purposes, and one of those brought to England by Lord Claud Hamilton is probably mastic, used by women in the East at the present day, and probably also in former times, to sweeten their breath. According to the chemical examination made of it by Dr. Ure, "it has a specific gravity of 1·067, and dissolves both in alcohol and oil of turpentine, which circumstance, with its topaz yellow colour," leads him "to believe it to be mastic," a gum resin that exudes from the lentiscus, well known to be common in the island of Scio. The other is thus described by Dr. Ure: "it has a ruby red colour and the remarkable density of 1·204, being much more than any resinous substance known at the present day. It intumesces when heated over a lamp, and burns much like amber. Like it, also, it affords a musky odour, when heated with nitric acid. It dissolves in alcohol and wood spirit, in

* Bal signifies the "*eye*," or the "*end*," in Coptic; ⲃⲁⲗ "is *myrrh*."

† The Greek name is λαπαθος. Democrates substitutes for "seselis, asphaltus, saffron (ξρυον) and *lapathus*," "bdellium, spikenard, crocus and cassia," and for "cardamum," "cinnamon." (*Vide* note, Squire's translation of Plutarch, de Is. s. 81.)

which respect it differs from amber. It is insoluble in oil of turpentine or caustic eye."

The incense burnt in the temples before the altar was made into small balls, or pastiles, which were thrown by the hand into the censer. The latter generally consisted of an open cup of bronze (sometimes two), holding the fire, supported by a long handle, whose opposite extremity was ornamented with the head of a hawk; and in the centre of this was an-



No. 472.
Fig. 1. Throwing the balls of incense into the fire.
2, 3. Censers. A cup for holding the incense balls.
b, *c*. The cup in which was the fire. In *b* are three flames of fire; in *c* only one.
4. A censer without a handle.
5, 6. Other censers with incense balls or pastiles within. These two last are from the tombs near the pyramids.

other cup, from which the pastiles were taken with the finger and thumb to be thrown upon the fire. Sometimes the incense was burnt in a cup without the handle, and some censers appear to have been made with a cover, probably pierced with holes to allow the smoke to escape, like those now employed in the churches of Italy.

SACRIFICES. VICTIMS.

When a victim was sought for the altar, it was carefully examined by one of the *Sphragistæ* *, an order of priests to whom this peculiar office

* Herodot. ii. 38. Plut. de Is. s. 31.

belonged. According to Plutarch *, red oxen were alone selected for the purpose, and so scrupulous," he adds, "were they on this point, that a single black or white hair rendered them unfit for sacrifice, in consequence of the notion that Typho was of that colour. For in their opinion sacrifices ought not to be made of such things as are in themselves agreeable to the Gods, but rather of those creatures into which the souls of wicked men have been confined, during the course of their transmigration."

The same remark is made by Diodorus †; who not only states that it was lawful to offer red oxen, because Typho was supposed to be of that colour, but that red (or red-haired) *men* were formerly sacrificed by the Egyptian Kings at the altar of Osiris. This story is repeated by Athenæus, and by Plutarch ‡, who states, on the authority of Manetho, that "formerly in the city of Idithya (Eilethya?), they were wont to burn even men alive, giving them the name of Typhos, and winnowing their ashes through a sieve to scatter and disperse them in the air; which human sacrifices were performed in public, at a stated season of the year, during the dog-days." But from its being directly contrary to the usages of the Egyptians, and totally inconsistent with the feelings of a civilised people, it is scarcely necessary to attempt a refutation of so improbable a

* Plut. s. 31. † Diodor. i. 88.
‡ Plut. s. 73. Athen. iv. p. 172.

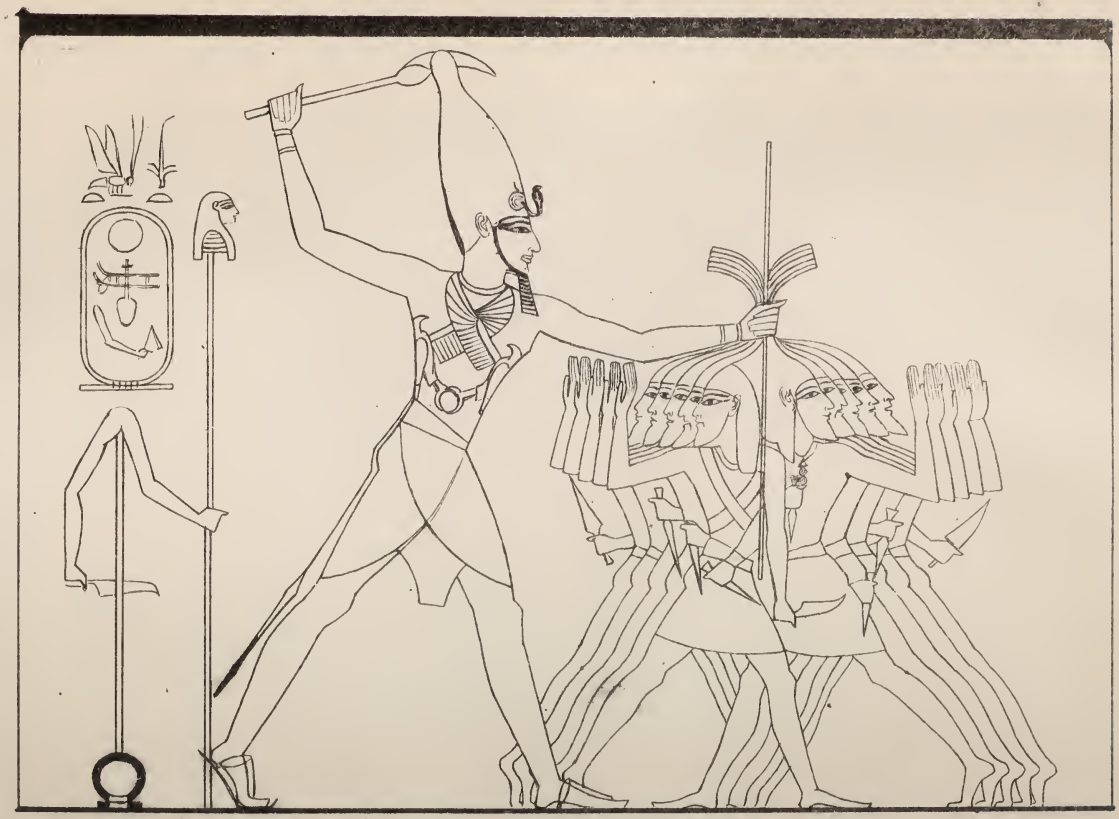
tale: and Herodotus justly blames the Greeks * for supposing that "a people, to whom it was forbidden to sacrifice any animal, except pigs, geese, oxen, and calves, and this only provided they were clean, should ever think of immolating a human being.†"

Some have felt disposed to believe that in the earliest times (to which indeed Manetho and Diodorus confine those sacrifices), and long before they had arrived at that state of civilisation in which they are represented by the Bible history and the monuments, the Egyptians may have been guilty of these cruel practices and have sacrificed their captives at the altars of the Gods. The abolition of the custom was said to have taken place in the reign of Amosis ‡; and M. de Pauw, who is disposed to believe the statement, endeavours to excuse them by observing §, that "the famous act for burning heretics alive was only abrogated in England under the reign of Charles II.," as though it were analogous to a human sacrifice. Many even suppose the record of this ancient custom may be traced in the groups represented || on the façades of Egyptian temples;

* It was a Greek custom in early times. *Twelve* Trojan captives were killed at the funeral of Patroclus, xi. 33. Menelaus was seized by the Egyptians for sacrificing young children, with the Greek notion of appeasing the winds. (Herodot. ii. 119.)

Conf. "Sanguine placastis ventos, et virgine cæsa."
Virg. Æn. ii. 116.

† Herodot. ii. 45.
‡ Certainly not the Amosis of the eighteenth dynasty.
§ Sur les Egyptiens et les Chinois, vol. ii. p. 113.
|| The men put to death in the ceremonies represented in the tombs



where the King occurs, as if in the act of slaying his prisoners in the presence of the God. But a strong argument against this being commemorative of a human sacrifice, is derived from the fact of the foreigners he holds in his hand not being bound, but with their hands free, and even holding their drawn swords *, plainly showing that it refers to them in a state of war, not as captives. It is therefore an allegorical picture, illustrative of the power of the King, in his contest with the enemies of his country.

Indeed, if from this any one were disposed to infer the existence of such a custom in former times, he must admit that it was abandoned long before the erection of any existing monument †, consequently ages prior to the accession of the Amosis, whose name occurs in the sculptures; long before the Egyptians are mentioned in sacred history; and long before they were that people we call Egyptians. For it is quite incompatible with the character of a nation, whose artists thought acts of clemency towards a foe worthy of record ‡,

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of the kings appear to be either *Neophytes*, who were required to "pass under the knife of the priest," previous to initiation, and a *new life;* or those condemned to a particular fate hereafter. *Vide* Vol. I. (1st Series) p. 267.

* *Vide* Plate 81.

† The learned Prichard (p. 363.) thinks that a subject described from the temple of Tentyra proves this custom to have existed in Egypt. But that temple is of late Ptolemaic and Roman date, and "*the figure of a man, with the head and ears of an ass*, kneeling, and bound to a tree, with two knives stuck into his forehead, two in his shoulders, one in his thigh, and another in his body," can scarcely be an argument in favour of a human sacrifice, unless *men of that description* were proved to have lived in those days.

‡ *Vide suprà*, Vol. I. p. 392. and 398.

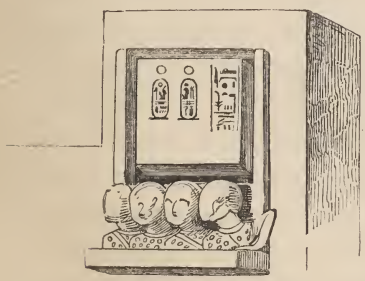
and whose laws were distinguished by that humanity which punished with death, the murder even of a slave.*

I have, therefore, no scruple in doubting this statement altogether, and in agreeing with the historian of Halicarnassus, respecting the improbability of such a custom among a civilised people. And when we consider how solemnly the Moslems declare the pillar of clay, now left at the mouths of the canals, when opened to receive the water of the inundation, to have been the substitute which the humanity of Amer adopted in lieu of the virgin annually sacrificed to the Nile at that season, (previous to the conquest of Egypt by the Arabs,) we may learn how much reliance is to be placed on tradition, and what is stated to be *recorded* fact. For, though Arab historians lived very near to the time when that sacrifice is said to have been abolished, though the pillar of earth is still retained to commemorate it, and though it bears the name of Haróoset e'Neel, "the bride of the Nile,"—all far stronger arguments than any brought forward respecting the human sacrifices of early Egypt, — we are under the necessity of disbelieving the existence of such sacrifices in a *Christian* country, at the late period of A. D. 638, when the religion of Islam supplanted that of the cross on the banks of the Nile.

That red-haired men were treated with great contempt by the Egyptians, is perfectly true. But however much their prejudices were excited

* *Vide suprà*, Vol. II. p. 36.

against them, it is too much to suppose they thought them unworthy to live; and they were probably contented to express their dislike to foreigners, who were noted for that peculiarity, by applying to them some reproachful name; as the Chinese contemptuously designate us "red-haired barbarians." "In Egypt," says Diodorus, "few are found with red hair; among foreigners many."* Such, indeed, was the prejudice against them, that "they would not willingly converse with people of that complexion†;" and whenever they wished to show their contempt for a northern race, they represented them on their sandals, and in other humiliating positions, with red hair, and of a yellow colour.‡ This contempt for strangers induced the Egyptian architects to introduce them supporting on their heads portions of buildings, as



No. 473. Heads of foreigners which once supported part of the ornamental architecture at Meedenet Haboo in Thebes.

No. 474. Enemies as the footstool of a king. *Thebes.*

in the pavilion of King Remeses at Thebes; where they occupy the same uncomfortable positions

* Diodor. i. 88.
† Plut. s. 33.
‡ *Vide* Vol. I. p. 366.

generally given to men and monsters on our old churches. The idea of "making his enemies his footstool," is also shown from the sculptures to have been common in Egypt, as in other Eastern countries.

The sacrifice of red oxen cannot fail to call to mind the law of the Israelites, which commanded them to "bring a red heifer without spot, wherein was no blemish, and upon which never came yoke."* According to Maimonides, they were so particular in the choice of it, that "if only two white or black hairs were found lying upon each other, the animal was considered unfit for sacrifice†;" and Herodotus‡ says, that if the Egyptians "found a single black hair upon the ox they were examining for that purpose, they immediately rejected it as unclean." "They believe," says the historian, "that all clean oxen belong to Epaphus, and this is the reason they examine them with so much care. There is a particular priest for that office; who, when the animal is brought, examines it in every position, standing, and lying on its back; and having drawn out its tongue, he ascertains if it is free from certain marks, described in the sacred books, which I shall mention elsewhere.§ He even looks if the hairs of its tail are such as they ought to be naturally: and when all the requisite signs are found for pronouncing it clean, the priest marks it with his seal, after which it is

* Numb. xix. 2. † Maimonid. in lib. de Vaccâ rufâ, c. i.
‡ Herodot. ii. 38.
§ In lib. iii. 28. *Vide suprà*, Vol. I. (2d Series) p. 350. *et seq.*

taken to the altar; but it is forbidden, under pain of death, to slay a victim which has not this mark."

His statement differs in some respects from that of Plutarch, nor does the historian consider the red colour necessary to render it fit for sacrifice. The principal point seems to be the absence of those marks which characterise Apis, or Epaphus, the sacred bull of Memphis; and the sculptures, as I shall presently show, abundantly prove that oxen with black and red spots were usually killed in Egypt, both for the altar and the table.

It was lawful to slay all oxen answering to a particular description in the sacred books; but the sacrifice of heifers was strictly forbidden, and in order to enforce this prohibition, they were held sacred.* So great was their respect for this law, that the "cow was esteemed more highly among the Egyptians than any other animal†;" and their consequent horror of those persons whose religion permitted them to slay and eat it, was carried so far "that no Egyptian of either sex could be induced to kiss a Greek on the mouth, to make use of his knife, his spit, or his cooking utensils, nor even to taste the meat of a clean beast, which had been slaughtered by his hand."

Aware of this prejudice, and of the consequent displeasure of the Egyptians in the event of their sacrificing a heifer‡, the Israelites proposed to withdraw into the desert a distance of three days

* To Isis, or rather to Athor. *Vide suprà*, Vol. I. (2d Series) p. 381. 389. 394.

† Herodot. ii. 41

‡ Exod. viii. 26.

journey, where they might perform the ceremony, without openly offending against the laws of Egypt. And when told by Pharaoh "to go and sacrifice," the answer of Moses was, "It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, we shall sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice unto the Lord our God as he shall command us." *

It does not appear that, in this instance, they were ordered to offer a red heifer, as described in a subsequent ordinance †; and indeed victims of that peculiar description, according to Maimonides, were reserved for certain occasions, nine only having been sacrificed from the time of Moses to "the desolation of the second temple." ‡ At other times the Israelites made no distinction between those of different colours, and their apprehensions from the anger of the Egyptians proceeded solely from their infringing a law, which forbade the slaughter of any but male cattle. Though they were then § commanded to slay a heifer, it is evident that they

* Exod. viii. 26, 27. † Numb. xix. 2.

‡ "Nine red heifers," says Maimonides, "have been sacrificed between the original delivery of this precept, and the desolation of the second temple. Our lord, Moses, sacrificed the first, Ezra offered the second, and seven more were offered up during the period which elapsed from the time of Ezra to the destruction of the temple; the tenth, King Messiah himself will sacrifice, by his speedy manifestation he will cause great joy." Maimon. de Vaccâ rufâ, c. 3. I do not however suppose this to be taken literally, and we trace in it that reference to numbers so common in ancient times. *Vide suprà*, p. 346., and Vol. I. (2d Series) p. 197.

§ It was perhaps to break through, and prevent their being hereafter influenced by, this great Egyptian prejudice.

too, on most occasions, were restricted to male victims *, a wise regulation for the preservation of the species, which the legislators of Eastern nations seldom overlooked. "In Egypt and Palestine," says St. Jerome †, "in consequence of the great scarcity of cattle, no one eats the meat of cows;" and Porphyry ‡ asserts, that "the scruples of the Egyptians and Phœnicians were so strong on this point, that they would rather have lived on the flesh of man than of the cow." That the Egyptians abstained from the meat of heifers is attested by the authority of ancient authors, and by the sculptures themselves; but we find from these last, that the restriction to animals of a red colour, if really in force at any time, was not generally maintained, either in sacrifices or when required for the table. A black and white ox is represented at the altars of several gods, even of Osiris himself; and the butcher or the cook are frequently engaged in slaughtering spotted oxen, and preparing them for the use of the family.§

Nor did any colour exempt them from labour; and black, white, spotted, or red oxen were indiscriminately employed || in the plough, and "all manner of service in the field." It is, therefore, evident, that if any restriction respecting colour actually existed, it was only attended to on certain occasions, or at peculiar ceremonies, in honour of

* *Vide* Levit. i. 3. "Let him offer a *male* without blemish," *et alib.*
† St. Jer. Hieron. adv. Jovin. ii. 7.
‡ Porphyr. de Abstin. ii. 11. Herodot. ii. 41.
§ *Vide* Plate 12. Vol. II. (1st Series) p. 222.
|| *Vide* Vol. I. (2d Series) p. 48.

some of the gods, and perhaps only when worshipped in a particular character. This is the more probable, as we find they did not scruple to offer a coloured victim before the altar of Osiris, to whom the red ox was said to be an offering peculiarly acceptable. Certain marks may have excluded an animal, and have rendered it unfit for the altar or the table, particularly if they bore any resemblance to those which characterised Apis ; and some oxen may have been forbidden, in consequence of their being thought to appertain to Mnevis, the sacred bull of Heliopolis.

It was, perhaps, on the occasion of sacrificing the red ox, that the imprecations mentioned in Herodotus and Plutarch were uttered by the priest upon the head of the victim, which, as I have already observed*, strongly reminds us of the scapegoat of the Jews†; and if so, this may serve to confirm my conjecture of that "important ceremony being confined to certain occasions, and to chosen animals, without extending to every victim which was slain."

According to Herodotus, "they took the ox destined for sacrifice to the altar, and having lighted a fire, they poured a libation of wine upon the table and about the prostrate animal, and, invoking the Deity, slew it. They then cut off the head, and removed the skin from the body, and solemnly loading the former with imprecations, they prayed the gods to avert all the evils that might have happened to their country or them-

* *Vide suprà*, Vol. II. p. 378. † Levit. xiv. 21.

selves, and to make them fall on that head. After which they either sold it to foreigners, or threw it into the Nile *; for no Egyptian would taste the head of any species of animal."

But, as I have already shown, the father of history is wrong in this assertion; the heads of ordinary victims being commonly offered on the altars of the gods †, and even taken with other joints to the kitchen. The head may not have been a fashionable dish at a Theban dinner; but this would not imply a prohibition; and it may be said, that few people, as refined as the Egyptians, are in the habit of giving it a place at their table.

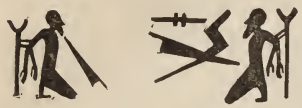
The ceremony of fixing upon a proper victim was probably very similar on all occasions. Herodotus and Plutarch state that it was done by a class of priests, called by the latter sphragistæ ("Sealers"), to whom this duty exclusively belonged.‡ After having examined the animal, and ascertained that its appearance accorded with the prescribed rules, the priest put on a mark as a token of its acceptance, which was done in the following manner. Having tied a band made of the stalk of the papyrus round its horns, he applied a piece of fine clay to the knot, and stamped it with his seal, after which an inferior functionary con-

* Herodot. ii. 39. Ælian says the Ombites gave the heads of their victims to the crocodiles. De Nat. Animal. x. 21. Plut. de Is. s. 31. There was a ceremony practised by the Jews, in which the head of a heifer was cut off for the expiation of murder by an unknown hand, the elders of the vicinity washing their hands over the body. Deut. xxi. 4. 6.

† *Vide* Vol. II. (1st Series) p. 222. 379. 383. The sculptures, *passim*.

‡ Clemens says the stolistes was required to know the μοσχοσφραγιστικα, or those things relating to the rite of slaying victims. Strom. vi. p. 196.

ducted it to the altar. Herodotus fails to inform us respecting the nature of this seal*; but Plutarch, on the authority of Castor, says it bore the figure of a man on his knees, with his hands tied behind him, and a sword pointed at his throat."



1 2

No. 475. Seal of the priests, signifying that the victim might be slaughtered.

This figuratively symbolic group I have met with more than once, in the hieroglyphics of sculptures relating to the sacrifice of victims. The characters which refer to or explain similar ceremonies in the temples are generally phonetic, as in the commencement of the accompanying hieroglyphics, where the word "*sat*," (?) signifying to "slay," accords with the demonstrative sign following it, and recalls the Hebrew word שחט, "to kill," which it so closely resembles. But no oxen represented in the sculptures as victims about to be slaughtered have yet been found bearing this device, though they frequently occur decked with flowers for the occasion.

The usual mode of slaying a victim was by cutting the throat†, as was the commandment of Moses to the Israelites, probably from one ear to the other; which is the custom of the Moslems at the present day. The officiating priest generally placed his hand upon its head‡, as he drew the knife across its throat, and if an ox or a goat he held it by the horns, the feet having been previously tied together, as it lay upon the ground. Birds were either

* Of the seals of the Egyptians, *vide infrà*, chap. xvi. p. 395.

† *Vide* woodcuts 275, 276.

‡ Conf. Levit. i. 4. and iii. 8. &c.

offered entire*, or after their heads had been taken off, as was customary in the sacrifices of the Jews, who were commanded, if the offering was of fowls, "to wring off the head," and allow the blood to fall upon the ground at the side of the altar.† But this difference appears to exist between the rites of the Jews and Egyptians, that, in the former, the sacrifice of birds was confined to certain occasions‡; and in the latter, they were commonly deposited on the altar with oxen and other offerings. When presented alone, they were sometimes placed upon a portable stand, furnished with spikes§, over which the bird was laid; and the same mode of arranging the offerings was adopted on a larger scale upon the altars themselves, when filled with the profusion usually presented at the shrines of the gods. It is, however, proper to observe, that the Egyptian artists may have intended by this drawing to represent the burning of the offering, the apparent spikes being flames of fire; though the former is far more probable.

No. 476. Stands for bearing offerings.

Geese, the most favourite offering‖, were gene-

* *Vide* Vol. II. p. 379. Woodcut 275. † Levit. i. 15.

‡ Levit. v. 7, 8.; xii. 6, 7.; and xiv. 4. 49.

§ The Greeks and Etruscans had a sort of patera, furnished in like manner with spikes to hold offerings.

‖ Conf. Juv. Sat. vi. 540.:—

——— "Ansere magno
Scilicet et tenui popano corruptus Osiris."

The round thin cake (*popanum*) occurs on all altars.

rally trussed, but wading birds were frequently offered with their feathers, unplucked; a peculiarity occasionally extended also to geese. Even oxen and other animals were sometimes offered entire, though generally after the head had been taken off; but it does not appear if this depended on any particular ceremony, or was confined to the rites of certain Deities.

According to Porphyry, as quoted by Eusebius *, "there were gods of the earth in the Greek mythology, and gods of the lower regions, to whom four-footed victims were offered; with this difference, that to the former they were presented on altars, but to the infernal gods in a hole made in the earth. To the gods of air birds were offered, the bodies being burnt whole, and the blood sprinkled around the altar; as to the sea gods likewise: but for these last the libation was thrown into the waves, and the birds were of a black colour." † Sometimes fruit or flowers alone were presented to certain Deities, as to Pomona and others; and sometimes a hecatomb was offered on great occasions, as in a public calamity or rejoicing, and other events of importance: though not always confined to a hundred oxen, as the word implies, since the number might be made up with other animals. ‡ Credulity has even tried to insist upon the story of Pythagoras offering a hecatomb on his demonstrating the 47th proposition of Euclid, — a custom which, if still in vogue on that

* Eus. Prep. Ev. i. 3.
† Hom. Od. iii. 6
‡ Hom. Od. i. 25

and similar occasions, would tend materially to increase the embarrassments of modern education.

The same marked difference does not appear to have existed in the sacrifices of an Egyptian temple, though peculiar forms, as well as offerings, were suited to some Deities, and at certain festivals.* Even those presented at the same altar varied on particular occasions.

In slaying a victim, the Egyptians suffered the blood to flow upon the ground, or over the altar, if placed upon it; with the Jews it was either poured upon the ground, or purposely brought by the priest to be sprinkled over the horns, and poured out at "the bottom† of the altar."‡ The Egyptians were not so strict in regard to the use of the blood on ordinary occasions, when animals were slaughtered for the table, as the Jews and modern Moslems; to both of whom it is forbidden by the strictest ordinance of religion§; and we even find them represented in the kitchen catching the blood for the purposes of cooking.‖

The mode of cutting up the victim appears to have been the same as when it was killed for the table. The head was first taken off; and after the skin had been removed, they generally cut off the

* *Vide suprà*, p. 182. 300. 337. *et seq.*; Vol. I. (2d Series) p. 300. 328. 335. 363. 380.

† "Yesood," יסוד.

‡ Levit. iv. 7. and viii. 15. The Moslems slay the animal over the altar stone.

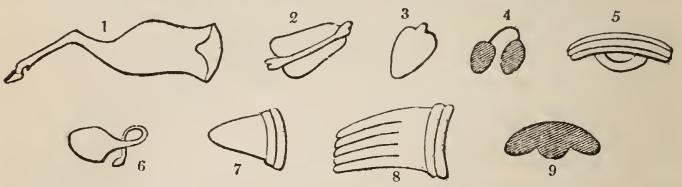
§ Levit. xvii. 13. Whoever "hunteth and catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust." The Moslems generally attend to the custom of covering it with dust, and they are always scrupulous about its use.

‖ *Vide* Vol. II. p. 383. Woodcut, No. 276.

right shoulder *, and the other legs and parts in succession; which, if required for the table, were placed on trays, and carried to the kitchen, or if intended for sacrifice, were deposited on the altar, with fruit, cakes, and other offerings.

With the Greeks, the thigh † was the part selected as a chosen offering to the gods, which was burnt on a clear fire of wood. Apollonius Rhodius also states this ‡; and Lucian tells us that the sacrifices depended in some degree on the quality or employment of the person by whom they were presented; as in the first offering made by Cain and Abel. Thus, "the tiller of the land immolated an ox, the shepherd a lamb, and the goatherd a goat. Some were permitted to present simple cakes or incense; and a poor man made his oblations by kissing his right hand."

The joints and parts most readily distinguished in the sculptures are the legs, the hind leg (fig. 1) with



No. 477. Different joints placed on the altars or the tables. *Thebes.*

its thigh § (or upper joint (2)), the kidneys (4), the ribs (5 and 8), the heart (3), and the rump (6);

* Conf. Levit. viii. 25. It is supposed to have been styled ϹΑΠΤ, "the chosen" part. Sometimes the left was the first taken off. *Vide* Woodcut, No. 273.

† Pausan. in Attic. and in Arcad. ‡ Apollon. Rhod. lib. i. 432.

§ *Vide* Vol. II. p. 337. Woodcut, No. 274.

and those most commonly seen on the altars are the head, the hind leg *, and the ribs. When the Egyptians offered a holocaust, they commenced with a libation of wine †, a preliminary ceremony common, according to Herodotus, to all their sacrifices; and after it had been poured upon the altar, the victim was slain. They first removed the head and skin (a statement, as I have already shown, fully confirmed by the sculptures); they then took out the stomach, leaving only the entrails and the fat; after which the thighs, the upper part of the haunches, the shoulders, and the neck, were cut off in succession. Then, filling the body ‡ with cakes of pure flour, honey, dried raisins, figs, incense, myrrh, and other odoriferous substances, they burnt it on the fire, pouring over it a considerable quantity of oil. The portions which were not consumed were afterwards given to the votaries, who were present on the occasion, no part of the offering being left; and it was during the ceremony of burning the sacrifice at the fête of Isis, that they beat themselves in honour of Osiris. Similar to this was the burnt offering § of the Jews; when "the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the

* This in hieroglyphics signified "power" or "strength."

† Herodot. ii. 39, 40.

‡ This mode of filling the body with raisins and other sweet things recalls a common dish of modern Egyptian, and other Eastern tables; but they fortunately omit the myrrh and incense, which, however well adapted to the taste of the gods, would be by no means palatable to men.

§ Levit. viii. 25. 28.

right shoulder," were taken together with "one unleavened cake, a cake of oiled bread, and one wafer," placed "on the fat, and upon the right shoulder," and burnt on the altar.

Herodotus* describes "the sacrifice of a pig to the Moon," in which "the end of the tail, the spleen, and the caul†, were covered with all the fat 'that was upon the inwards,' and then burnt, the rest of the victim being eaten on the day of the full moon." But this I have already noticed‡, as well as the difference observed in the manner of making offerings to some Deities. §

Many of the religious rites of the Jews bear a striking resemblance to those of Egypt, particularly the manner in which the sacrifices were performed; it may therefore not be irrelevant to state the nature of some of the principal offerings mentioned in the Levitical law. Among the first were the holocaust or burnt offering; the meat offering; the sin and trespass offering, or sacrifice of expiation; and the peace offering, or sacrifice of thanksgiving.

1. The *holocaust* was ordered‖ to be a bullock, a sheep, or a goat, a male without blemish; and the person who offered it, having brought it to the door of the tabernacle of the congregation, and having put his hand upon its head, it was accepted to make atonement for him. He then killed it; and the priests taking the blood, and sprinkling it upon the altar of meat offering, flayed the victim, and

* Herodot. ii. 47.
† Epiploon, or omentum.
‡ *Vide suprà*, p. 182. and 300.
§ Herodot. ii. 39. *Suprà*, p. 182. 337. 355.
‖ Levit. i. 2. *et seq.* *Vide* Calmet.

cut it into pieces. The head, with the fat, and the other parts were laid upon the wood of the fire which was kindled upon the altar, the legs and the inside of the body having been previously cleansed with water. The whole of it was consumed; and neither the priests, nor the individual who presented it, were permitted to reserve any portion of the sacrifice. Turtle doves, or young pigeons, were also accepted as a burnt offering; and the priest having plucked the bird, and wrung off its head, burnt it on the wood.* The fire upon the altar was required to burn incessantly; and the priest replenished it with wood every morning, the offering being laid in order thereon, and the fat of the peace offering being burnt upon it.

2. The *meat offering*† consisted of fine flour, with oil and frankincense. The priest took a handful of the flour, and a portion of the oil, with all the frankincense, and burnt them on the altar, the remainder belonging to the priest who officiated on the occasion. This offering was also permitted to consist of unleavened cakes of fine flour mingled with oil, or of unleavened cakes anointed with oil, which might be baked either in the oven or the pan; and being cut into pieces, oil was poured upon them, and a portion was burnt on the altar by the priest, who reserved the remainder for himself. No honey or leaven were allowed, but an abundance of salt was required in every offering which was

* Levit. vi. 12, 13. "The fire upon the altar.... shall not be put out." "The fire shall ever be burning upon the altar: it shall never go out."

† Levit. ii. 1. *et seq.*

burnt. In *oblations* of first fruits, no portion was consumed by fire. But when a *meat offering* of corn was presented, the grain was beaten out of full and green ears, and dried by the fire; and oil and frankincense being put upon it, part of the corn and oil, with the whole of the the frankincense, were burnt as a token or "memorial" of the sacrifice.

3. A *peace offering* * was from the herd, or from the sheep or goats, and might be either a male or female. It was killed in the same manner. In the *holocaust* all the fat that was upon the inwards, and the kidneys with their fat, and the caul above the liver, were burnt upon the altar; and it was particularly commanded that no one should eat either of the fat or the blood of any animal.

4. The *sin offering* † was intended for the expiation of sin unintentionally committed. If the priest who was anointed had offended, he was required to bring a young bullock; and having placed his hand, as usual, upon its head, to slay it, and to sprinkle the blood seven times before the vail of the sanctuary. He also put some of the blood on the horns of the altar of sweet incense, which was in the tabernacle of the congregation, and poured all the remainder at the bottom of the altar of burnt offering, which stood at the door of the tabernacle. Then taking off all the fat, with the caul and the kidneys, as in the peace offering, he burnt them upon the altar of burnt offering; and the skin, with the flesh and the head, the legs, and all the remainder

* Levit. iii. 1. *et seq.* † Levit. iv. 1. *et seq.*

of the bullock, were carried out of the camp into a clean place, where the ashes were poured out, and the whole was burnt. If all the people had offended, the elders placed their hands upon the head of the victim; and the rest of the ceremony was performed in the same manner, as in the peace offering: but if a ruler, he offered a male kid, and every other individual a female of the flock, either of sheep or goats.*

5. The *trespass offering*† was regulated by the same law as the last.‡ If any one touched an unclean thing, or pronounced an oath, he was required to offer a lamb or a kid; or if his means were limited, a pair of turtle doves, or two young pigeons, one for a sin offering, the other for a burnt offering; or at least the tenth part of an ephah of fine flour for a sin offering, but without any oil or frankincense. If any one offended through ignorance§ in the holy things, he was commanded to bring a ram, estimated by shekels of silver after the shekel of the sanctuary, for a trespass offering; and to make amends for the offence, and to "add the fifth part thereto, and give it to the priest," who made atonement for him with the ram.

6. The *peace offering* was a voluntary return of thanks for benefits received, a solicitation of favours, or solely a token of devotion; and it depended on the will of the individual by whom it was presented. The victim might be either a male or female, and the law only required that it should be without ble-

* Levit. v. 7. *et seq.*
† Levit. iv. 28. and 32.
‡ Levit. vii. 7.
§ Levit. v. 15.

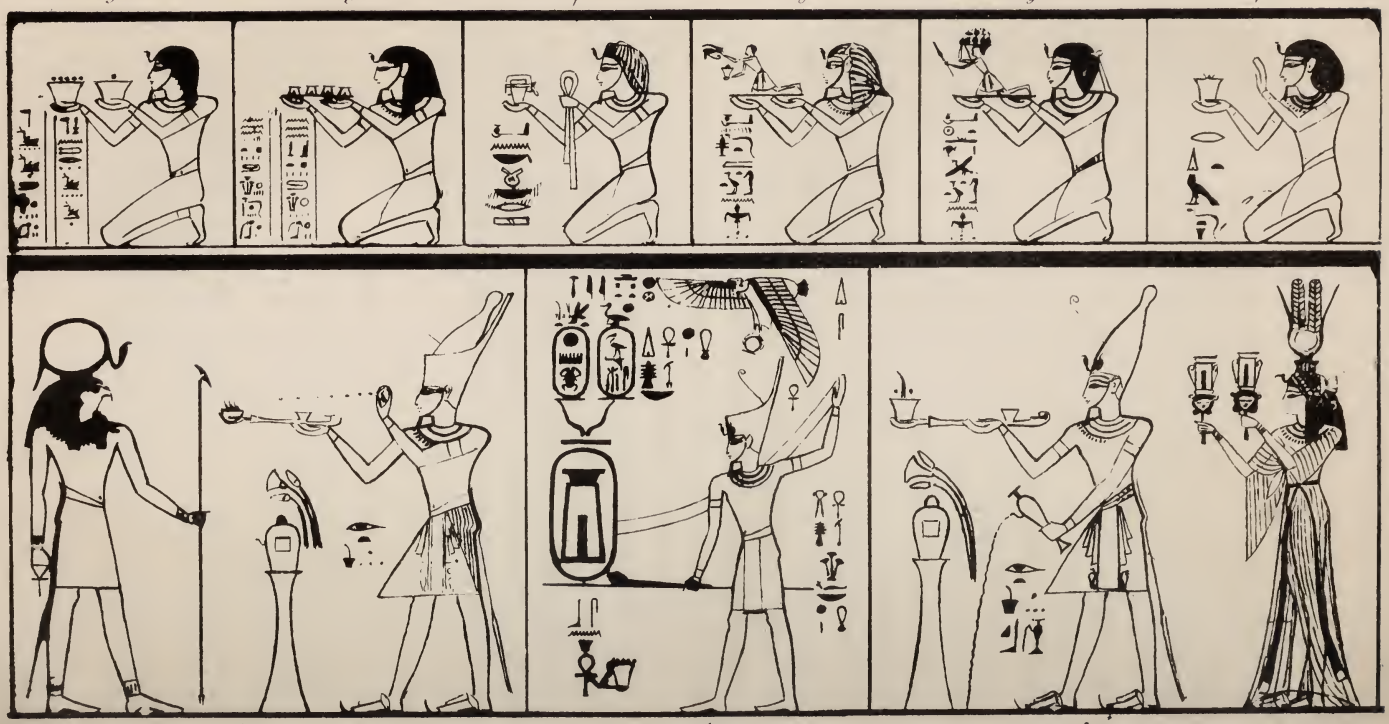
mish. There were some other sacrifices very similar to those already mentioned,— as of the high priests, which consisted of a young calf for a sin offering, and a ram for a burnt offering; the perpetual sacrifice*, a daily offering of two lambs, on the altar of burnt offerings, — one in the morning, the other in the evening; and some others, which it is unnecessary to enumerate. There were also five sorts of offerings, called *Mincha*, or *Korban Mincha* †: 1. fine flour, or meal: 2. cakes of various kinds, baked in the oven: 3. cakes baked on a girdle or plate: 4. cakes baked on a plate pierced with holes: 5. first fruits of new corn, offered either pure and unmixed, roasted or parched, in the ear or out of the ear; but these have been already mentioned ‡, as well as the offerings of bread, salt, fruits, wine, oil, honey, and other things included under the name of *Mincha*.

I have also noticed the primitive nature of sacrifices §, the probable worship of the Egyptians in their infancy as a nation ‖, their early introduction of oracles ¶, and the rites practised on certain occasions.**

VARIOUS OFFERINGS.

The most usual offerings mentioned in the sculptures, besides the sacrifices of animals and birds,

* Exod. xxix. 38. Numb. xxviii. 3. † Levit. ii. 1.
‡ *Suprà*, Vol. I. (2d Series) p. 155.;
§ *Suprà*, Vol. I. (2d Series) p. 147. 150.
‖ Vol. I. (2d Series) p. 145. 146.
¶ *Suprà*, Vol. I. (2d Series) p. 143. 144. 211.
** *Suprà*, p. 182. 299. &c. and Vol. I. (2d Series) p. 158.



VARIOUS OFFERINGS PRESENTED TO THE GODS.

are wine, oil, beer, milk, cakes, grain, ointment, flowers, fruit, vegetables, and various productions of the soil, which answered in some degree to the Mincha of the Jews. They are not only introduced upon the altars themselves, but are enumerated in lists or catalogues sculptured in the temples and tombs, some of which specify the day and month, on which they were dedicated to the Deity.

The ordinary subjects in the interior of the temples represent the king presenting offerings to the Deities worshipped there; the most remarkable of which are the sacrifices already mentioned, incense, libation, and several emblematic figures or devices connected with religion. He sometimes made an appropriate offering to the presiding Deity of the sanctuary, and to each of the contemplar Gods, as Diodorus * says Osymandyas was represented to have done; the memorial of which act of piety was preserved in the sculptures of his tomb. The historian's words are, "Contiguous to the library stand the images of *all* the Gods of Egypt, to each of whom the king presents a suitable offering, in order to show to Osiris and the Assessors seated below him that his life had been spent in piety and justice towards gods and men." We are not, however, to suppose that every Deity of the country was there introduced; but those only who held a place among the contemplar Gods worshipped in the city, as was the

* Diodor. i. 49.

custom in all the temples and sacred monuments of Egypt. And though the statues he mentions no longer remain, there is reason to believe that the list of offerings is still preserved in the innermost remaining chamber of the Remeseum or Memnonium, which, as I have had occasion to observe *, has every appearance of being the monument alluded to by Diodorus.

In offering incense, the king held in one hand the censer, and with the other threw balls or pastiles of incense into the flame.† Then, addressing the God, before whose statue he stood, with a suitable prayer, to invoke his aid and favour, he begged him to accept the incense he presented: in return for which the Deity granted him "a long, pure, and happy life," with other favours accorded by the Gods to men.

The censer ‡ has been already noticed. A libation of wine was frequently offered together with incense; flowers were often presented with them; and many sacrifices consisted of oxen or other animals, birds, cakes, fruit, vegetables, ointments, and other things, with incense and libation. On some occasions two censers of incense were offered, and several oxen, birds, and other consecrated gifts were placed on the altar. And that it was customary to present several of the same kind is shown by the ordinary formula of presentation, which says, "I

No. 477. *a.* Offering of incense and a libation.

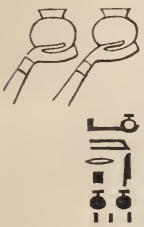
* *Vide* Vol. I. p. 114, 115.

† Plate 76. 84. &c.

‡ *Vide suprà*, p. 340.

give you a thousand (i. e. many) cakes, a thousand vases of wine, a thousand head of oxen, a thousand geese, a thousand vestments, a thousand censers of incense, a thousand libations, a thousand boxes of ointment." * The cakes were of various kinds. Many were round, oval, or triangular; and others had the edges folded over, like the *fateereh* of the present day. They also assumed the shape of leaves, or the form of an animal, a crocodile's head, or some capricious figure; and it was frequently customary to sprinkle them (particularly the round and oval cakes) with seeds.†

Wine was frequently presented in two cups.‡ It was not then a libation, but merely an offering of wine; and since the pouring out of wine upon the altar was a preliminary ceremony, as Herodotus observes, common to all their sacrifices, we find that the king is often represented making a libation upon an altar covered with offerings of cakes, flowers, and the joints of a victim killed for the occasion.



No. 477. *b*. Wine offered in two cups.

The Egyptian artists did not bind themselves to one instant of time in their representations of these subjects. The libation, therefore, appears to be poured over the mass of offerings collected upon the altar; but the knowledge of their mode of drawing, and the authority of Herodotus, explain

* Of ointments, *vide* Vol. II. p. 214. and III. p. 378.; and Vol. I. (2d Series) p. 58. note ‡.

† *Vide suprà*, Vol. II. p. 386. ‡ *Vide* Pl. 70. part 4., and Pl. 82.

that the libation was poured out before the offerings were placed upon it; and instances are even found in the sculptures of this preparatory ceremony. * Two kinds of vases were principally used for libation, and the various kinds of wine were indicated by the names affixed to them.

No. 477. *c.* Vases used for libations.

White and red wines, those of the Upper and Lower Country, grape juice or wine of the vineyard (one of the most delicious beverages of a hot climate, and one which is commonly used in Spain and other countries at the present day), were the most noted denominations introduced into the lists of offerings on the monuments.

No. 477. *d.*
Offering of milk, ϵρωϯ.

Beer and milk were also admitted amongst them; and oils of various kinds †, for which Egypt was famous, were presented as welcome offerings at the shrines of the Gods.

I have already ‡ had occasion to notice some of the gifts presented to Isis for preserving an individual from the danger of the sea; and it is evident from this, and the prayer that accompanied it, that the size of the offering depended on the gratitude of the donor for the favour he received, and on the extent of the demand made by him for future blessings.

* *Vide infrà*, Woodcut, No. 484.
† *Vide suprà*, Vol. I. (2d Series) p. 55., on the Oils of Egypt.
‡ *Suprà*, Vol. I. (2d Series), p. 386.

No. 478. Various flowers from the Sculptures. *Thebes.*

In fig. 8. is an attempt at perspective. The upper part (*a*) appears to be the papyrus; *b* is a lotus; and *c* probably the melilotus. From fig. 1. *a*, it would seem that one bell-formed flower is a convolvulus; though 1. *b*, 4. 6, 7. and 9. *a*, may be the papyrus; and the shafts of columns with that kind of capital have an indication of the triangular form of its stalk. 3. the lotus. 2. 11, 12, 13. different bouquets. 10. the flower of fig. 5. of Woodcut No. 427. 5. perhaps the same as 4.

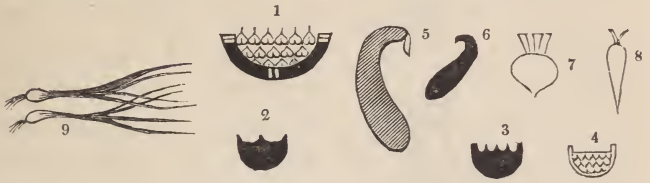
Flowers were presented in different ways; either loosely, tied together by the stalks *, or in carefully-formed bouquets, without any other gifts. Sometimes those of a particular kind were offered alone; the most esteemed being the lotus, papyrus, convolvulus, and other favourite productions of the garden: and sometimes a bouquet of peculiar form was presented †, or two smaller ones carried in each of the donor's hands. ‡

Chaplets and wreaths of flowers were also laid upon the altars, and offered to the Deities, whose statues were frequently crowned with them. Those which were most grateful or useful to man were chosen as the most acceptable to the Gods; and the same feeling guided them in their selection of herbs and roots destined for the altar. It was probably the utility, rather than the flavour, that induced them to show so marked a preference for the onion, the *Raphanus* §, and cucurbitaceous plants, which so generally found a place amongst the offerings. Their frequent use is equally shown by the authority of the Bible ||, of Herodotus ¶, and of the sculptures, where they appear as the representatives of the vegetables of the country. We are thus enabled to account for the great importance attached to onions, which, being forbidden to the priests, and those initiated in the

* *Vide* Woodcut, No. 478. † *Vide* Woodcut, No. 478. fig. 12.
‡ *Vide* Woodcut, No. 478. fig. 13.
§ Eaten by the workmen who built the pyramids. *Vide* Vol. II. p. 370.
|| Numb. xi. 5. The name of "melons" is Abtakhim, אבטחים, the Baṭéekh, بطيخ, or water melon of modern Egypt.

¶ Herodot. ii. 125.

mysteries, might appear unworthy of the Gods; and I have already shown * the peculiar form in



No. 479.

Fig. 1. A basket of sycamore figs.
2, 3, 4. Hieroglyphic signifying "wife."
5. 6. Cucurbita Lagenaria, γ, or Karra-ṭoweél.
7, 8. Raphanus sativus *var.* edulis, or *figl.*
9. Onions.

which they were offered on some occasions, the mode of decking them with garlands, and the remarkable circumstance of their being frequently presented by the priests who wore the leopard-skin dress. In ordinary offerings they were bound together in a simple bundle, though still made up with great care; and if instances occur of onions being placed on the altar singly † (even in sculptures executed during the time of the 16th Dynasty), they are of very rare occurrence.

Of fruits, the sycamore fig and grapes were the most esteemed for the service of the altar. They were presented on baskets or trays, frequently covered with leaves to keep them fresh ‡; and sometimes the former were represented placed in such a manner, on an open basket, as to resemble the hieroglyphic signifying "*wife.*" §

Ointment was presented in different ways, according to the ceremony in which it was offered.

* Vol. I. p. 277.; Vol. II. p. 377.; and Woodcut, No. 491. *infrà*, p. 382.
† *Vide* Woodcut, No. 479. fig. 9.
‡ *Vide* Woodcut, No. 137. Vol. II. p. 150.
§ *Vide* Woodcut, No. 479. figs. 1, 2, 3, 4.

It was placed before the Deity in vases of alabaster or other materials as a gift, which he was represented to receive with the promise of a suitable return to the donor; the name of the God to whom it was vowed being engraved upon the vases that contained it. Sometimes the king or priest took out a certain portion to anoint the statue of the Deity, which was done with the little finger of the right hand.* Macrobius† says, "Those Egyptian priests, who were called prophets, when engaged in the temple near the altars of the Gods, moistened the ring-finger of the left hand (which was that next to the smallest) with various sweet ointments, in the belief that a certain nerve communicated with it from the heart." But this probably refers to some other religious custom, since it is not likely that the left hand would be employed to anoint the statues of the Gods; and the sculptures abundantly show that the ceremony was performed as here represented.

No. 480. Preparing to anoint. *Thebes.*

Ointment often formed part of a large donation, and always entered into the list of those things which constituted the complete set of offerings

* The notion of superiority attached to the right hand was always remarkable, and is now scrupulously maintained in the East. It calls to mind one of the precepts of Pythagoras, "Take off your right shoe first, but put your left foot first into the bath." *Vide* Plate 77. part 2.

† Macrob. Saturn. vii. p. 270.

already mentioned *; and the various kinds of sweet-scented ointments † used by the Egyptians were liberally offered at the shrines of the Gods. According to Clemens, one of the most noted was the *psagdai*, for which Egypt was particularly famed; and Pliny and Athenæus both bear testimony to the variety of Egyptian ointments, as well as the importance attached to them; which is confirmed by the sculptures, and even by the vases discovered in the tombs. ‡

Rich vestments, necklaces, bracelets, jewellery of various kinds, and other ornaments, vases of gold, silver, and porcelain, bags of gold, and numerous gifts of the most costly description, were also presented to the gods. They constituted the riches of the treasury of the temples; and the spoils taken from conquered nations were deposited there by a victorious monarch as a votive gift for the success of his arms, or as a token of gratitude for favours he was supposed to have received. Tables of the precious metals and rare woods were among these offerings; and an accurate catalogue of his votive presents was engraved on the walls of the temple, to commemorate the piety of the donor and the wealth of the sanctuary. They do not, however, properly come under the denomination of offerings to the Gods, but are rather dedications to their temples; and it was in

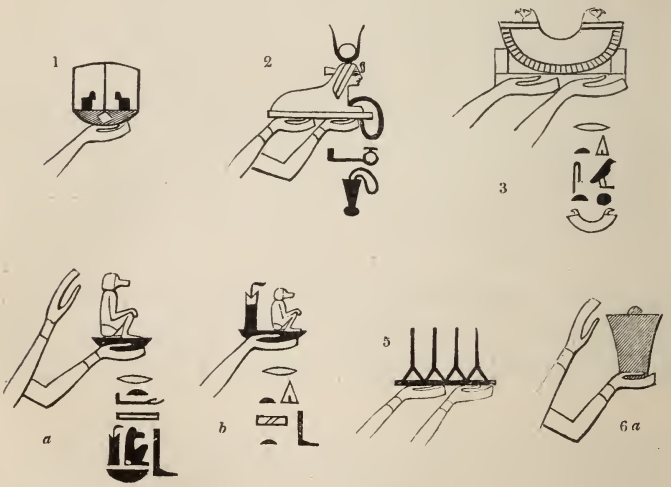
* P. 338. 362. and 364.
† *Vide* Vol. II. p. 214.; Plin. xiii. 1. 3.; Clem. Pæd. ii. 8.
‡ *Vide* Vol. II. p. 214.; Vol. III. p. 378.; and *suprà*, Vol. I. (2d Series) p. 58. note ‡.

presenting them that some of the grand processions took place, to which I have already alluded.*

But it was not only customary to deposit the necklaces and other "precious gifts" collectively in the temple; the kings frequently offered each singly to the Gods, decorating their statues with them, and placing them on their altars.

No. 481.
"He gives Truth (or Justice) to his father."

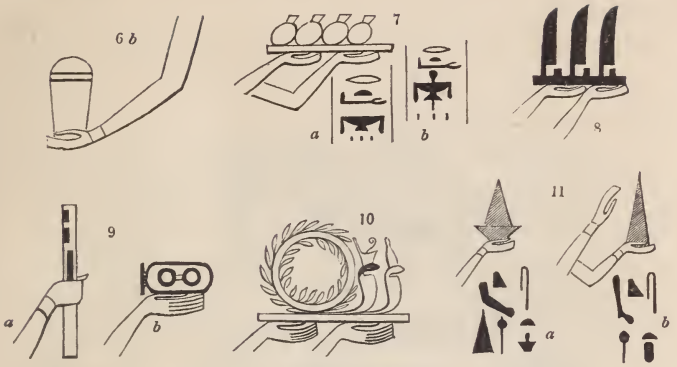
They also presented numerous emblems, connected with the vows they had made, the favours they desired, or the thanksgivings they returned to the Gods: among which the most usual were a small figure of Truth; the symbol of the assemblies (fig. 1); a cow of Athor† (2); the hawk-headed necklace of Sokari (3); a cynocephalus (4); parts of dress? (5); ointment (6); gold and silver



No. 481 *a*. Emblematic offerings.

* *Suprà*, p. 277.

† In lieu of a collar, or its counterpoise.



No. 481 *a*. Emblematic offerings.

in bags or rings (7*a* and *b*); three feathers or heads of reeds, the emblem of a field (8); a scribe's tablet and ink-stand (9*a* and *b*); a garland or wreath (10); and an emblem of pyramidal form, perhaps the seal or key of the sanctuary (11).

Thanksgivings for the birth of a child, escape from danger, or other marks of divine favour, were offered by individuals through the medium of the priests. The same was also done in private; and secret as well as public vows were made in the hope of future favours.* The quality of these oblations depended on the God to whom presented, or the occupation of the donor; a shepherd bringing from his flocks, a husbandman from his fields, and others according to their means†; provided the offering was not forbidden by the rites of the Deity. But though the Egyptians considered certain oblations suited to particular Gods‡, others

* *Vide suprà*, Vol. I. (2d Series) p. 386.
† *Vide suprà*, p. 356.
‡ *Vide suprà*, p. 338. 349. 354, 355. 358, &c.

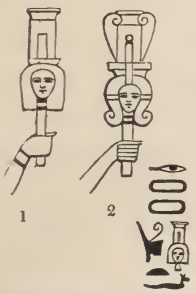
inadmissible to their temples, and some more peculiarly adapted to prescribed periods of the year,

No. 482. Offerings on the Altar. *British Museum.*

1, 2, 3. Vases of ointment, &c. on stands crowned with lotus flowers.
4. Bouquets of lotus and other flowers presented by the son of the deceased.
5. Table of offerings; the most remarkable of which are cakes, grapes, figs, hind leg and head of a victim, two hearts, a goose, lotus flowers, and the cucurbita.
6. Four vases on stands, with their mouths closed with ears of corn; over them is a wreath of leaves.
7. The person of the tomb seated.

the greater part of the Deities were invoked with similar offerings; and in large sacrifices the same things were laid on all the Egyptian altars, with the exception of those expressly forbidden in particular temples.

Sistra were often held forth, generally by the queens and princesses, in the presence of the Gods, as well as the emblematic instruments, surmounted by the head of Athor; and the privilege of bearing them in the temples was principally confined to those who held the office * of *pallacides*. They frequently presented flowers at the same time that they performed the peculiar rites required on this occasion.



No. 483. Emblems with the head of Athor presented to the Gods. *Thebes.*

A singular ceremony is frequently represented of the king retiring from the presence of the God, to whom he has been performing a libation, and holding in his hand an emblem which, from its appearance, is supposed to be a tail. He always looks back as he withdraws; and the same is done by the priests when officiating on a similar occasion. It is evidently not

No. 484. 1 2 3 4 *Thebes.*

1. A priest kneeling at the altar, on which another pours a libation.
3. Appears to hold the cubit (*vide* p. 279. and 298.), or a tablet, from which he is reading.
4. Another priest, who holds what is supposed to be a tail.

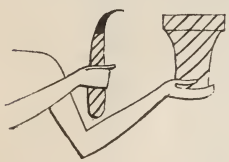
* *Vide* Vol. I. p. 259, 260.

the tail worn by the king taken off and held in his hand, since he is represented wearing it during the ceremony; and it differs* also in form from that portion of the royal dress.

Sometimes a number of persons are seen beating themselves before the mummy of a dead person, under the usual form of Osiris; and another retires holding one or even two of these emblems in his hand. But even this appears to be connected with a libation, which is performed in the compartment below, as part of the same solemnity in honour of the deceased. The custom of beating themselves in token of grief is frequently mentioned by Herodotus, who explains † that it was upon the breast, as throughout the East from the earliest times‡ to the present day; and this is fully confirmed by the monuments themselves.

No. 485. Beating themselves. *Thebes.*

Another remarkable offering, if indeed it be distinct from the usual censer, is apparently a lamp made of glass, with a wick erect in the middle; which last is sometimes taken out and held separately, as though the bearer were about to place it in the vase previous to its being lighted.§ The same



No. 486. A lamp? *Thebes.*

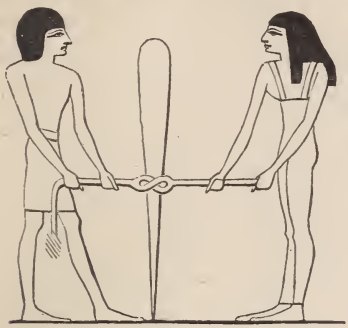
* In Plate 76. a priest appears to hold a royal tail in his hand, over a table or stand, during the ceremony of the coronation.

† Herodot. ii. 85. ‡ Conf. Luke, xxiii. 48.

§ This wick may have stood upright in the salt mentioned by Hero-

form is given to the flame of the censers wherein the incense is burnt.

There is also a ceremony which appears to have some connexion with the dead, the purport of which it is difficult to ascertain. Two persons, a man and a woman, hold the opposite ends of a cord, fastened in a knot around the centre of a pillar of wood, which, held in an upright position, is struck against the ground; the lower end being pointed, the upper round. It may be connected with some religious rite, or be one of their numerous games.



No. 487. A game or ceremony. *Thebes.*

"The Egyptians," says Herodotus *, "are very religious, surpassing all men in the honours they pay to the Gods." The art of predicting future events, as practised in Greek temples, came from Egypt; and it is certain that they were the first people who established festivals, and the mode of approaching, and communing with the Deity." † Of the customary mode of doing this I have already spoken; and while praying or presenting offerings it will be seen from the sculptures that the

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dotus in the lamps at Saïs. The lines may represent the twisted nature of the cotton wick, as they do the watering of the glass vase. *Vide* Vol. I. (2d Series) p. 328. Herodot. ii. 62.

* Herodot. ii. 37.

† Herodot. ii. 58.; *suprà*, Vol. I. (2d Series) p. 154.

kings and priests either stood with uplifted hands, or knelt before the statue of the God (usually on one knee). They bowed before it in token of respect, "lowering the hand to the knee;" which, Herodotus * says, was their manner of saluting each other when they met. They also put the hand upon the breast, as is the modern custom in the East, or bowed down with one or both hands to the level of the knee†; and sometimes placed one hand over the mouth.‡ But the usual mode of standing in the presence of a superior was with one hand passed across the breast to the opposite shoulder; they then bowed, lowering the other to the knee §; and the same position of the hand upon the shoulder was adopted when deprecating punishment.‖

No. 488. An attitude of adoration. *Thebes.*

Sometimes libations were performed by priests kneeling on one or both knees, and other tokens of honour were shown to the Gods; but prostra-

* Herodot. ii. 80.; *suprà*, Vol. I. p. 34.

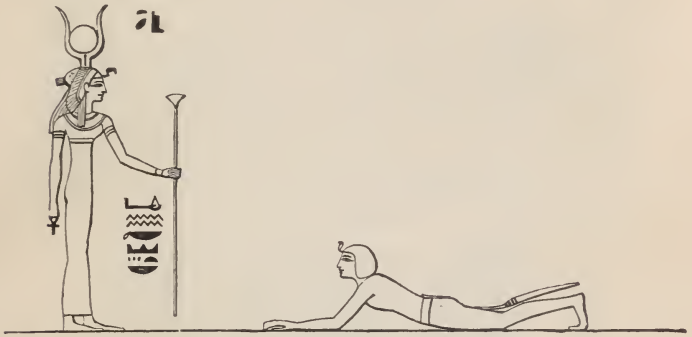
† *Vide* Woodcut, No. 86. Vol. II. p. 34.

‡ This was customary also in Persia. The object was to prevent the breath reaching the face of a superior. *Vide* Woodcut, No. 85. Vol. II. p. 33.

§ *Vide* also Woodcut, No. 86. fig. 5. Vol. II. p. 34.; and Woodcut, No. 440. fig. 6. *suprà*, Vol. I. (2d Series) p. 129.

‖ Woodcut, No. 87. fig. 5. Vol. II. p. 41.

tion* seems seldom to have been required in the temple. We only find two instances of a votary in this attitude, both of which are in the sculptures at Philæ†, of Ptolemaic date, where the king, prostrate upon the ground, worships the Goddess Isis, apparently as a preliminary ceremony previous to his being admitted to the presence of Osiris.



No. 490. 1 2 *Philæ.*

King Ptolemy prostrate before Isis, who says, "I give you all the lands of the foreigners."

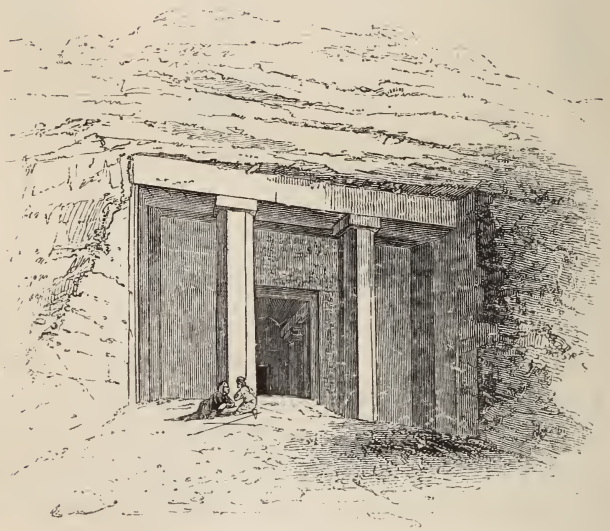
It is not a subject seen in any Egyptian temple of Pharaonic time; and this extraordinary show of devotion in the Greek king was probably intended to flatter the priesthood, and obtain an influence which those foreigners often found it prudent to court.

The system of rendering religion subservient to ambitious or interested views is of all eras, and every country. But pretended sanctity generally betrays its real motive; and we frequently dis-

* In the presence of superiors they "bowed the knee," and even prostrated themselves on the ground. *Vide* Vol. II. p. 24. Gen. xli. xliii. and xlii. 6. Conf. Matthew, xviii. 26.

† The same occurs in the Ptolemaic sculptures at the Great Oasis.

cover, in the marks of favour bestowed by the Ptolemies on the religion of Egypt, a strained and unnatural display of devotion : the contrast of which with the simplicity and real feeling of ancient times cannot fail to strike those who compare the monuments of the two eras.



Exterior of a tomb cut in the rock at Beni Hassan.

VIGNETTE P. Interior of a mummy pit, or sepulchral chamber, at Thebes; with a *Fellâh* woman searching for papyri and ornaments.

CHAP. XVI.

Funeral Rites. — Offerings to the Dead. — Tombs. — Funeral Processions. — Trials of the Dead. — Sacred Lake. — Burial. — Embalming. — Sarcophagi. — Papyri, &c.

OFFERINGS TO THE DEAD.

THE offerings made to the dead were similar to the ordinary oblations in honour of the Gods. It was not to the deceased as a man translated to the order of the Gods that these ceremonies were performed; but to that particular portion of the divine essence which constituted the soul of each individual, and returned to the Deity after death. Every one, therefore, whose virtuous life entitled

him to admission into the regions of the blessed, was supposed to be again united to the Deity, of whom he was an emanation*; and, with the emblem of Thmei, purporting that he was judged or justified, he received the holy name of Osiris. His body was so bound up as to resemble the mysterious ruler of Amenti; it bore some of the emblems peculiar to him; and the beard, of a form which belonged exclusively to the Gods, was given to the deceased in token of his having assumed the character of that Deity.

Offerings were also made to the God Osiris himself, after the burial, in the name of the deceased; and certain services or liturgies were performed for him by the priests, at the expense of the family; their number depending upon their means, or the

No. 491. 1 2 3 4 *Thebes.*

Services performed to the dead by one of the family. The principal part of the offering consists of onions. (*Vide suprà*, p. 369.)

* *Vide suprà*, Vol. I. (2d Series) p. 318.

respect they were inclined to pay to the memory of their parent. If the sons or relations were of the priestly order, they had the privilege of officiating on these occasions; and the members of the family had permission, and were perhaps frequently expected, to be present, whether the services were performed by strangers, or by relations of the de-

No. 492. 4 3 2 1 *Thebes.*
The members of the family present when the services were performed.

ceased. The ceremonies consisted of a sacrifice, similar to those offered in the temples, vowed for the deceased to one or more Gods (as Osiris, Anubis, and others connected with *Amenti*): incense and libation were also presented; and a prayer was sometimes read, the relations and friends being present as mourners. They even joined their prayers to those of the priest; and, embracing the mummied

No. 493. A woman embracing, and weeping before, her husband's mummy. *Thebes.*

body, and bathing its feet with their tears, they uttered those expressions of grief, and praises of the deceased, which were dictated by their feelings on so melancholy an occasion.*

The priest who officiated at the burial service was selected from the grade of Pontiffs who wore the leopard skin†; but various other rites were performed by one of the minor priests to the mummies previous to their being lowered into the pit of the tomb, as well as after that ceremony. Indeed they continued to be administered at intervals, as long as the family paid for their performance; and it is possible that upon the cessation of this payment, or after a stipulated time, the priests had the right of transferring the tomb to another family, which, as I have already observed, the inscriptions within them show to have been done, even though belonging to members of the priestly order.

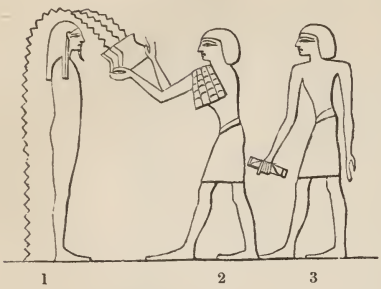
When the mummies remained in the house, or in the chamber of the sepulchre, they were kept in moveable wooden closets, with folding doors, out of which they were taken by the minor functionaries to a small altar, before which the priest officiated. The closet and the mummy were placed on a sledge, in order to facilitate their movement from one place to another; and the latter was drawn with ropes to the altar, and taken back by the same means when the ceremony was over. On these occasions, as in the prayers for the dead, they made the usual offerings of incense and libation,

* *Vide* also Plate 84.

† *Vide* Plate 83, 84.

No. 494 Conveying the mummies on a sledge to the closet in which they were kept, after the services had been performed to them.—The priest (fig. 8.) is pouring oil over them. On the altar are three vases of oil, cakes, a basket of grapes, and some other things (which were indistinct from being much defaced). Below are two glass bottles of wine. Even in this serious subject the Egyptian artists could not refrain from their love of caricature; and one of the mummies (fig. 4.) is falling down upon the priest, who supports it with his hands.

with cakes, flowers, and fruit ; and even anointed the mummy, oil or ointment being poured * over its head.† Sometimes several priests attended. One carried a napkin over his shoulder, to be used after the anointing of the mummy ; another brought a papyrus roll containing a prayer, or the usual ritual deposited in the tombs with the dead ; and others had different occupations according to their respective offices. They were not of the order of Pontiffs ; but an inferior grade of priests, deputed to perform similar duties in lieu of the high priest, who, as already stated, officiated only at the burial, or on other important occasions.



No. 495. Pouring oil over a mummy.—The priest (fig. 1.) has a napkin on his shoulder. Fig. 2. holds a papyrus. The mode of placing the napkin is remarkable, being the same as now adopted in the East by servants while guests are washing their hands before meals. *Tomb at Thebes.*

Single oblations of various kinds were made to the mummies by individuals of the family, as well as by the priests ; but many of the ceremonies, as well as the emblematic offerings, were of a singular kind, the meaning of which it is difficult to comprehend. One‡ of these last has the appearance of some kind of instrument. It occurs in the names of several kings in the sense of "*chosen* §," or "*ap-*

* Conf. 2 Kings, ix. 3. "Take a box of oil and pour on his head."

† *Vide* Woodcuts, No. 494, 495.

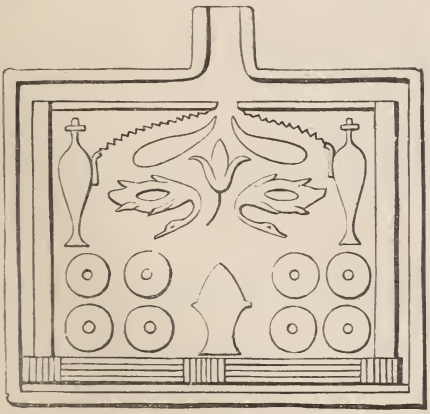
‡ *Vide suprà*, p. 356. note ; and Plate 85. where it is held before a mummy.

§ As in that of Remeses the Great, where it occurs as "*the chosen* of the Sun."

proved;" and is probably intended to point out the excellence of the gifts selected for the deceased, being used as the demonstrative sign accompanying the "*chosen part*" of the sacrifices in the temples and the tombs.

It is probable that lamps were kept burning in the tomb while these ceremonies were performing, or as long as it was open, as in the Roman sepulchres; a duty which fell to the charge of the keeper or servant of the tomb.

These funeral oblations answer exactly to the *inferiæ* or *parentalia* of the Romans, consisting of victims, flowers, and libations; when the tomb was decked with garlands and wreaths of flowers, and an altar was erected before it for presenting the offerings. And that this last was also done by the Egyptians, is proved by the many small altars discovered outside the doors of the catacombs at Thebes.



No. 496. An altar, in the British Museum, showing that the trench is for carrying off the libation. The lower device is the ordinary hieroglyphic signifying "*chosen*," as applied to *offerings*.

These altars are of stone, frequently granite or basalt; and upon them are carved in bas relief the various offerings they bore, which are the same as those

represented in the paintings of the tombs. At one side projects a small spout, to which a channel, carried round the inside, is intended to convey the liquid of the libations; and some with two spouts are of a larger size, and intended for a greater number of offerings. Being very low, each was placed on a small pedestal or stool, which has been found, together with the flat altar stone it once supported, as figured on the monuments. The channel around the altar stone calls to mind the "trench" made by Elijah "round about the altar" at Mount Carmel *; though the object was not the same, the water with which this was filled being intended to prove the miraculous interference of the Deity, when the fire that "consumed the burnt sacrifice licked up the water in the trench," and that of the Egyptian altar being merely intended to carry off the libation poured upon it.

It is probable that when any of the sacerdotal caste died, whose families could not afford the ex-

* Kings, xviii. 32. et seq. "And he made a trench about the altar, as great as would contain two measures of seed; and he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, fill four barrels (pails) with water, and pour it on the burnt sacrifice, and on the wood. . . . . And the water ran round about the altar; and he filled the trench also with water. . . . . And the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The word *barrels* is in the Hebrew כַּדִּים, Kadim, properly *pails* or *pitchers*, as in Gen. xxiv. 14.; from כַּד, answering to the *Cadus* of the Latins. I cannot in this place refrain from adding my humble testimony to the accuracy of our translation of the Bible; which is the more surprising, as it was done without all the aid which an insight into eastern customs has in later times afforded.

pense of the liturgies, certain collections * were made to pay for their performance; which being deposited in the hands of the priests, added in no inconsiderable degree to their revenues. And the fact, as Dr. Young observes, "that one moiety of a third part of the collections for the dead (priests of Osiris), lying in Thynabunun," when sold by "Onnophris †, one of the servants of the Goddess Isis," required no less than sixteen witnesses, plainly proves the value of this privilege.

Diodorus and the Papyri show that it was not an uncommon thing to keep the mummies in the house, after they had been returned by the embalmers to the relations of the deceased, in order to gratify the feelings which made them desirous of having those they had loved in life as near them as possible after death. Damascenius states that they sometimes introduced them at table ‡, as though they could enjoy their society; and Lucian, in his Essay on Grief, says that he was an eyewitness of this custom. They were sometimes left in the house until the family could prepare a tomb for their reception; and the affection of a wife or husband frequently retained the body of a beloved consort, in order that both might be deposited at the same time in their final resting-

* *Vide* Dr. Young's Discov. in Hierog. Literature, p. 60. 69. 74.
† Properly Ouonnofre. *Vide suprà*, Vol. I. (2d Series) p. 320.
‡ *Vide suprà*, Vol. II. p. 414. Silius Italicus also says, —

"Ægyptia tellus
Claudit odorato post funus stantia saxo
Corpora, et a mensis exanguem haud separat umbram."
(*Punicorum*, lib. iii.)

place. A room was set apart for the purpose, the coffin being placed upright against the "firmest of the walls."* Many months often elapsed between the ceremony of embalming and the actual burial; and it was during this period that the liturgies were performed before the mummy, which were afterwards continued at the tomb.† A Greek inscription upon the coffin of a mummy, found by Mr. Grey, states that "Tphuto (or Tphus), the daughter of Heracléus Soter and Sarapus, who was born in the 5th year of Adrian our lord, the 2d of Athyr, and died in the 11th year, the 10th of Tybi, aged 6 years, 2 months, and 8 days, was buried in the 12th year, the 12th of Athyr;" so that in this instance the burial took place a whole year after her death‡, and some were doubtless kept, for various reasons, much longer. It was during this interval that feasts were held in honour of the dead, to which the friends and relations were invited; as was customary among the Greeks and other people of antiquity.§

* Diodor. i. 92. The word λαρνακα may apply to the coffin or mummy case, or to the closet above mentioned, as in woodcuts No. 492. 494. They bore some resemblance to the thálami or παστοι, in which the small figures of the Gods were carried; whence the bearers of them were called παστοφοροι. *Vide* Woodcut, No. 170. fig. 4. Vol. II. p. 203.; and *infrà*, p. 410. Woodcut, No. 499.

† *Vide* Plate 84.

‡ *Vide* Dr. Young, Hierog. Lit. p. 115.

§ Hom. Il. xxiii. v. 9. Achilles invites the Myrmidons to supper in honour of Patroclus: —

"Πατροκλον κλαιωμεν· ὁ γαρ, γερας εστι θανοντων,
Αυταρ επει κ' ολοῖο τεταρπωμεσθα γοοιο,
Ιππους λυσαμενοι δορπησομεν ενθαδε παντες."

And verse 29.: —

. . . . . "Αυταρ ὁ τοισι ταφον μενοεικεα ἑαινυ'

On these occasions they dined together, and enjoyed the same festivities as when invited to a repast, the guests being in like manner anointed and decked with flowers, and presented with other tokens of welcome usual at an Egyptian party; and it was principally at this νεκροδειπνον that I suppose the introduction of the mummy to have taken place.

Small tables made of reeds or sticks bound together, and interlaced with palm leaves, were sometimes placed in the tombs, bearing offerings of cakes, ducks, or other things, according to the wealth or inclination of the donors; one of which was found at Thebes by Mr. Burton, and is now in the British Museum. On the lower compartment, or shelf, are cakes; the central shelf has a duck, cut open at the breast and spread out, "but not divided asunder"* (in a manner frequently adopted at this day in Egypt for grilling fowls and chickens); and at the top is a similar bird, trussed in the usual mode when brought to an Egyptian table. Similar offerings "for the dead" were strictly forbidden by the law of Moses†; and it was doubtless the Egyptian cus-

No. 497. A table found in a tomb by Mr. Burton, on which are a duck trussed, and another cut open, with cakes. *British Museum.*

* Conf. Levitic. i. 17.

† *Vide* Deut. xxvi. 14.

tom that the Hebrew legislator had in view when he introduced this wise prohibition.

Though the privilege of keeping a mummy in the house was sanctioned by law and custom, care was always taken to assign some plausible reason for it, since they deemed it a great privilege to be admitted to the repositories of the dead, as their final resting-place. To be debarred from the rites of burial reflected a severe disgrace upon the whole family; and the most influential individual could not be admitted to the very tomb he had built for himself, until acquitted before that tribunal which sat to judge his conduct during life.

In cases of debt, a certain law, enacted, according to Herodotus, by King Asychis, subjected the tomb to a claim from the creditors of the deceased, who had the right to prevent the body of a debtor from being buried with his fathers; and this law even put the former in possession of the family sepulchre. *

THE TOMBS.

The tombs of the rich consisted of one or more chambers, ornamented with paintings and sculpture, the plans and size of which depended on the expense incurred by the family of the deceased, or on the wishes of the individuals who purchased them during their lifetime. They were the property of the priests †; and a sufficient number

* This has been already mentioned among the laws of the Egyptians. Vol. II. p. 51.

† *Vide suprà*, Vol. I. p. 93.; and *infrà*, p. 396.

being always kept ready, the purchase was made at the "shortest notice;" nothing being requisite to complete even the sculptures or inscriptions but the insertion of the deceased's name, and a few statements respecting his family and profession. The numerous subjects representing agricultural scenes, the trades of the people, in short the various occupations of the Egyptians, were already introduced. These were common to all tombs, varying only in their details and the mode of their execution; and were intended as a short epitome of human life, which suited equally every future occupant.

It has been a question why the Egyptians took so much care in embellishing their sepulchres, "styling them," as Diodorus * tells us, "*eternal habitations*, and neglecting no excess of magnificence in their construction; whilst they termed the dwellings of the living *inns*, to be inhabited only for a limited period, paying little attention to the mode of building or ornamenting them." Some have supposed that they considered the soul conscious of the beauty of these abodes, and that it took a pleasure in contemplating the scenes it delighted in during its sojourn upon earth, which were represented on their walls. The same idea may be traced in the writings of Plato †, who puts these words into the mouth of Socrates: — "Death seems to me nothing else than the dissolution of two things, viz. of the soul and body

* Diodor. i. 51. † Plato, Gorgias, p. 453-4.

from each other. But when they are mutually separated, each possesses its own habit, not much less than when the man was living; the body conspicuously retaining its own nature, attire, and passions. So that, for instance, if the body of any one while living was large by nature or aliment, or both, the body of such a one when dead will also be large; . . . . . and so with respect to other things. And if any one while living was studious to obtain long hair, the hair also of the dead body of such a one will be long; . . . . . and if the limbs of any one were broken or distorted while he lived, these will likewise appear so when he is dead. In short, whatever was the condition of the body of any one while living, such will be its condition entirely, or for the most part, during a certain time, when dead. The same thing also, Callicles, seems to take place respecting the soul; viz. that all things are conspicuous in the soul, after it is divested of the body, as well whatever it possesses from nature, as those passions which the man acquired in his soul from his various pursuits." A still closer resemblance is found in the description given by Virgil of the occupations of those, who, in a future state, were admitted to the abode of the blessed *:—

> " Devenere locos lætos, et amœna vireta
> Fortunatorum nemorum, sedesque beatas.
> . . . . . Quæ gratia currûm
> Armorumque fuit vivis, quæ cura nitentes
> Pascere equos, eadem sequitur tellure repôstos."

The same notion would account for the custom

* Virg. Æn. vi. 638. 653.

of burying different objects with the dead, which had belonged to them during life; as arms with the soldier, and the various implements of their peculiar trade with the bodies of artisans. Thus Æneas selected suitable objects for the sepulchre of Misenus.* But another reason also suggests itself for this custom — the supposed return of the soul to the same body after the lapse of a certain period of years, which I shall have occasion to notice in treating of transmigration.†

In some instances all the paintings of the tomb were finished, and even the small figures representing the future occupant were introduced, those only being left unsculptured which being of a large size required more accuracy in the features in order to give his real portrait; and sometimes even the large figures were completed before the tomb was sold, the only parts left unfinished being the hieroglyphic legends containing his name and that of his wife. Indeed the fact of their selling old mummy cases, and tombs belonging to other persons, shows that they were not always over scrupulous about the likeness of an individual, provided the hieroglyphics were altered and contained his real name: at least when a motive of economy reconciled the mind of a purchaser to a *second-hand* tenement for the body of his friend.

* Virg. Æn. vi. 232.: —

"At pius Æneas ingenti mole sepulcrum
Imponit, suaque arma viro, remumque, tubamque."

† *Vide infrà*, p. 440.

The tomb was always prepared for the reception of a husband and his wife; and whoever died first was buried at once there, or was kept embalmed in the house until the decease of the other, as I have already had occasion to observe. The manner in which husband and wife are always portrayed, with their arms round each other's waist or neck, is a pleasing illustration of the affectionate feelings of the Egyptians; and the attachment of a family is shown by the presence of the different relations, who are introduced in the performance of some tender office to the deceased. Each is said to "love," or to "be loved by him;" and when children died they were buried in the same tomb with their parents.

Any person desirous of purchasing a tomb for himself, or for a deceased friend, applied to those who were known to have them for sale, and the parties proceeded to view them and make a selection. The bargain, no doubt, took the usual time occupied on such occasions in the East; but notwithstanding all the efforts of the purchaser, the advantage was greatly on the side of the *seller*, who profited by the wants of the former, as well as by immense profit on a small outlay; and no competition could be expected among the priests, who enjoyed this privileged monopoly. When the bargain had been agreed to, a deed was carefully drawn up to secure to the purchaser the property he had bought; and some idea may be formed of the precautions taken by the Egyptians to prevent any future question upon the subject, by the number

of witnesses required for the smallest contracts.* And, judging from the minute repetition of expressions, and the precision with which the acceptance of the price was acknowledged, we may conclude that they were as ready to take advantage of the least flaw in a deed as any people of the present day.

Besides the upper rooms of the tomb, which were ornamented with the paintings already mentioned, were one or more pits, varying from 20 to 70 feet in depth; at the bottom or sides † of which were recesses, like small chambers, for depositing the coffins. The pit was closed with masonry after the burial had been performed, and sometimes reopened to receive other members of the family. The upper apartments were richly ornamented with painted sculptures, being rather a monument in honour of the deceased than the actual sepulchre; and they served for the reception of his friends, who frequently met there, and accompanied the priests when performing the services for the dead. Each tomb, and sometimes each apartment, had a wooden door, either of a single or double valve, turning on pins, and secured by bolts or bars, with a lock; which last was protected by a seal of clay, upon which the impress of a signet was stamped when the party retired, as Herodotus describes at the treasury of Rhampsinitus.‡ Remains of the

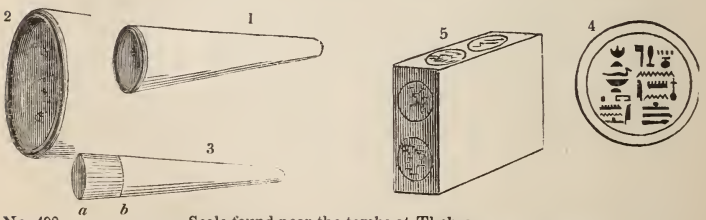
* *Vide* Vol. II. p. 53. 56.

† Conf. "Whose tombs are in the side of the pit;" and the common expression in the Bible, "They that go down to the pit," meaning those that die. Ezek. xxxii. 29. &c.

‡ *Vide* Vol. II. p. 111.

clay have even been found adhering to some of the stone jambs of the doorways in the tombs of Thebes; and the numerous stamps buried near them were probably used on those occasions.

It may be a question whether these stamps were really seals, by which the impressions were made upon the clay; because the characters upon them are in relief, and because their edges are sometimes raised unequally around their faces, both arguing that *they* had been impressed with another seal. We even find them of a square form, with a stamp on all the sides, and made of the same materials; which is a clay mixed with fine ashes, and afterwards burnt, the exterior being of a finer quality than the inside. It may also be said that the red ochrous colour, with which they are sometimes stained, was imparted to them from the seal that stamped the impression; though, on the other hand, as the colour frequently extends halfway up the whole length, it is evident that *they* were dipped into this red mixture for some purpose. Again, if they were mere impressions, and not used as seals, it is difficult to understand the reason



No. 498. Seals found near the tombs at Thebes.

1. 2. An instance of one with a raised edge round the stamped part.
3. Another stained with red ochre from *a* to *b*.
4. Style of the inscriptions on some of them.
5. A brick stamped in a similar manner.

of their being so stamped, and buried near the tombs: unless, indeed, they were passports from the family, or the priest who had the superintendence of the tomb, to permit strangers to visit it. They generally bear the name of the person of the adjacent tomb, with that of his wife; and sometimes the same characters occur on different ones, which vary also in size. They are mostly of a conical shape, about a foot in length; the circular face bearing the inscription being about three inches in diameter*; and they appear to be made for holding in the hand, and for giving rather than receiving an impression. The characters were probably first put upon them, when unburnt, from a mould. This they afterwards imparted to the clay seals; and the red liquid, into which they were dipped, was intended to prevent their adhering.

Similar seals were used for securing the doors of temples, houses, and granaries.

Tombs were built of brick and stone, or hewn in the rock, according to the position of the Necropolis. Whenever the mountains were sufficiently near, the latter was preferred; and these were generally the most elegant in their design and the variety of their sculptures, not only at Thebes, but in other parts of Egypt. Few, indeed, belonging to wealthy individuals were built of masonry, except those at the Pyramids in the vicinity of Memphis.

The sepulchres of the poorer classes had no up-

* Several are met with in the British Museum and other European collections.

per chamber. The coffins were deposited in pits in the plain, or in recesses excavated at the side of a rock, which were closed with masonry, as the pits within the large tombs. Mummies of the lower orders were buried together in a common repository; and the bodies of those whose relations had not the means of paying for their funeral, after being "merely cleansed by some vegetable decoctions, and kept in an alkaline solution for seventy days*," were wrapped up in coarse cloth, in mats, or in a bundle of palm sticks, and deposited in the earth.

Some tombs were of great extent; and when a wealthy individual bought the ground, and had an opportunity during a long life of making his family sepulchre according to his wishes, it was frequently decorated in the most sumptuous manner. And so much consequence did the Egyptians attach to them, that people in humble circumstances made every effort to save sufficient to procure a handsome tomb, and defray the expenses of a suitable funeral. This species of pomp increased as refinement and luxury advanced; and in the time of Amasis and other monarchs of the 26th Dynasty, the funeral expenses so far exceeded what it had been customary to incur during the reigns of the early Pharaohs, that the tombs of some individuals far surpassed in extent, if not in splendour of decoration, those of the kings themselves.

Many adorned their entrances with gardens, in which flowers were reared by the hand of an

* Herodot. ii. 88. *Vide infrà*, on embalming, p. 454. 459.

attached friend, whose daily care was to fetch water from the river, or from the wells on the edge of the cultivated land; and I have myself found remains* of alluvial soil brought for this purpose, and placed before some of the sepulchres at Thebes.

It is reasonable to suppose that in early times the tombs were more simple and of smaller dimensions; which is proved by the appearance of those at Thebes, and in the vicinity of Memphis. The tombs in the rock at the Necropolis of Thebes, of the time of Amunoph I. and other early monarchs of the 18th Dynasty, were smaller and more simple than those made at the close of that dynasty; and this display in the mode of decorating them, and extending their dimensions continued to increase, to the time of Amasis, when, as Herodotus states, the wealth of Egypt far surpassed that of any previous period. But as a detailed description of them would encroach too much on the limits of this work, I must be contented for the present with referring to my "Topography of Thebes†;" where I have spoken of their dimensions and general plan, as well as the subjects that adorn the walls of their passages and chambers, nearly all of which are hewn in the limestone rock of the Libyan mountain.

Those tombs at Memphis and the Pyramids, which are of masonry, differ in their plan, and in many instances in the style of their sculptures. The subjects, however, generally relate to the

* I have indicated some of these in my Survey of Thebes.
† *Vide* p. 124. *et seq.*

manners and customs of the Egyptians; and parties, boat scenes, fishing, fowling, and other ordinary occupations of the people, are portrayed there, as in the sepulchres of Thebes.

The tombs of the kings at Thebes are principally of Pharaohs of the 18th and 19th Dynasties; the oldest in the eastern valley, where they are nearly all situated, being of Remeses I., the grandfather of the conqueror of the same name. That of the third Amunoph is in the western valley, with two others of an old and uncertain era. They have likewise been mentioned in my "Topography of Thebes *;" where their plans, and the subjects of their sculptures, are described as of the sepulchres of private individuals.

MOURNING FOR THE DEAD.

"When any one died†, all the females of his family, covering their heads and faces with mud, and leaving the body in the house, ran through the streets, with their bosoms exposed, striking themselves ‡, and uttering loud lamentations." § Their friends and relations joined them as they went, uniting in the same demonstrations of grief; and when the deceased was a person of consideration, many strangers accompanied them, out

* Topogr. of Thebes, p. 100. *et seq.*

† Herodotus (ii. 85.) says "a person of rank;" but the same lamentation was made by the family, whatever his station in life might be; the only difference being that the funeral was not attended by strangers, out of respect to the deceased, when unknown or of low condition.

‡ They were forbidden to cut themselves, as were the Jews. Lev. xix. 28.; Deut. xiv. 1. *Vide suprà*, Vol. I. (2d Series) p. 380. This was a Syrian custom at the worship of Baal. 1 Kings, xviii. 28.

§ *Vide* Woodcut, No. 7. Vol. I. p. 256.

of respect to his memory.* Hired mourners were also employed to add, by their feigned demonstrations † of grief, to the real lamentations of the family, and to heighten the show of respect paid to the deceased. "The men, in like manner, girding their dress below their waist ‡, went through the town smiting their breast," and throwing dust and mud upon their heads.§ But the greater number of mourners consisted of women ‖, as is usual in Egypt at the present day; and since the mode of lamentation now practised at Cairo is probably very similar to that of former times, a description of it may serve to illustrate one of the customs of ancient Egypt.¶

As soon as the marks of approaching death are observed, the females of the family raise the cry of lamentation; one generally commencing in a low tone, and exclaiming, "O my misfortune!" which is immediately taken up by another with increased vehemence; and all join in similar exclamations, united with piercing cries. They call on the deceased, according to their degree of relationship, —as, "O my father," "O my mother," "O my sister," "O my brother," "O my aunt;" or ac-

* As the Egyptians mourned for Jacob. Gen. l. 3.

† "Ut qui conducti plorant in funere dicunt
Et faciunt prope plura dolentibus ex animo."
(Hor. de Arte Poet. verse 429.)
Conf. Jerem. ix. 17.; Matt. ix. 23.

‡ Herodot. ii. 85. "Επεζωσμενοι και ουτοι." *Vide passim.*

§ Herodot. ii. 85. Diodor. i. 91.

‖ From the sculptures. In the Woodcut, No. 7. (Vol. I. p. 256.), are nine women, one man, and one child

¶ For minute details of this I refer to Lane's admirable work on the Modern Egyptians, vol. ii. p. 286.

cording to the friendship and connection subsisting between them, as "O my master," "O lord of the house," "O my friend," "O my dear, my soul, my eyes;" and many of the neighbours, as well as the friends of the family, join in the lamentation. Hired mourning women are also engaged, who utter cries of grief, and praise the virtues of the deceased; while the females of the house rend their clothes, beat themselves, and make other violent demonstrations of sorrow. A sort of funeral dirge* is also chanted by the mourning women to the sound of a tambourine, from which the tinkling plates have been removed.

This continues until the funeral takes place, which, if the person died in the morning, is performed the same day; but if in the afternoon or evening, it is deferred until the morning, the lamentations being continued all night. Previous to, or immediately after, the departure of the vital spark, they take care to close the eyes and mouth†; which is always looked upon as a tender and dutiful office worthy of the kind feelings of a sincere friend; and soon after the mourners have collected, the body is given over to the *moghussel* (or washer), who, placing it on a bench, the eyes being closed, and the mouth bound up, washes it, the barber having previously performed his office.

In the mean time prayers are read in an adjoining apartment by the *feḳḳees*, who officiate as

* Like the "inconditum quoddam carmen," mentioned by Quintus Curtius, sung by matrons and virgins at the temple of Ammon. *Vide suprà*, Vol. I. (2d Series) p. 152.

† As did the Romans. Virg. Æn. ix. 487. &c.

priests; and preparations are then made for carrying out the corpse to the grave. It is placed on a bier borne by four friends of the deceased, who, after a short distance, are relieved by four others, and so on, till arrived at the cemetery; the procession which accompanies it depending on the rank of the person, or the attentions of his friends. This has been so fully and so accurately described by Mr. Lane *, that I cannot do better than give it from his valuable book.

"The first persons (in the procession), are about six or more poor men, called Yemenéeh, mostly blind, who proceed two and two, or three and three together. Walking at a moderate pace, or rather slowly, they chant in a melancholy tone the profession of faith, or sometimes other words: they are followed by some male relations and friends of the deceased, and in many cases by two or more persons of some sect of Dervishes, bearing the flags of their order. . . . Next follow three or four or more schoolboys, one of whom carries a copy of the Corán, . . . placed upon a kind of desk formed of palm sticks, and covered over, generally with an embroidered kerchief. These boys chant, in a higher and livelier voice than the Yemenéeh, usually some words of a poem descriptive of the events of the last day, the judgment, &c., commencing —

"'(I assert) the absolute glory of Him who createth whatever hath form,
And reduceth his servants by death:

* Modern Egyptians, ii. 289.

Who bringeth to nought (all) his creatures, with mankind.
They shall all lie in the graves:
The absolute glory of the Lord of the East* :
The absolute glory of the Lord of the West† :
The absolute glory of the illuminator of the two lights ;
The sun, to wit, and the moon :
His absolute glory : how bountiful is He ! '

"The schoolboys immediately precede the bier, which is *borne head foremost.* Three or four friends of the deceased usually carry it for a short distance ; then three or four other friends ; who are in like manner relieved. Behind the bier walk the female mourners ; sometimes a group of more than a dozen or twenty, with their hair dishevelled, though generally concealed by the head-veil, crying and shrieking ; and often the hired mourners accompany them, celebrating the praises of the deceased. Among the women the relations and domestics of the deceased are each distinguished by a strip of linen, or cotton stuff, or muslin, generally blue, bound round the head, and tied in a single knot behind, the ends hanging down a few inches. Each of these also carries a handkerchief, usually dyed blue, which she sometimes holds over her shoulders, and at other times twirls with both hands over her head, or before her face. The cries of the women, the lively chanting of the youths, and the deep tones uttered by the Yemenéeh, compose a strange discord.

"The *wailing of women* at funerals was forbidden by the Prophet ; and so also was the celebration of

* "Literally, 'the two Easts,' or 'the two places of sunrise ;' the point where the sun rises in summer, and that where it rises in winter.
† "Or 'the two places of sunset.'"

the *virtues* of the deceased. . . . Some of these precepts are every day violated; . . . and I have seen mourning women of the lower classes following a bier, having their *faces* (which were bare), and their head-coverings and bosoms, *besmeared with mud*.

"The funeral procession of a man of wealth, or of the middle classes, is sometimes preceded by three or four or more camels, bearing bread and water to give to *the poor at the tomb*, and is composed of a more numerous and varied assemblage of persons." In this, besides the persons already mentioned, "the led horses of the bearers, if men of rank, often follow the bier; and a buffalo, to be sacrificed at the tomb, where its flesh is to be distributed to the poor, closes the procession."

The funeral of a devout Shekh differs in some respects from that of ordinary mortals; and "the women, instead of wailing, rend the air with the shrill and quavering cries of joy, called *zughareet*: and if these cries are discontinued but for a minute, the bearers of the bier protest they cannot proceed, that a supernatural power rivets them to the spot." Very often, it is said, a *wélee* impels the bearers of his corpse to a particular place; a curious anecdote of which is related by Mr. Lane *; and I have repeatedly witnessed instances of this at Cairo, having for some time lived in the main street leading to a cemetery near one of the gates of the city.

* Lane, p. 294. *Vide suprà*, p. 298. note †.

Several points of resemblance may be observed between the funeral processions of ancient Egypt and the above-mentioned ceremony: as in the female mourners; their heads bound with a fillet; the procession of the friends on foot; the head of the corpse foremost; the horses (or chariot) in the procession; and the ox or calf for sacrifice, the meat of which was probably given to the poor, like the *visceratio* of the Romans.

Of the magnificent pomp of a royal funeral in the time of the Pharaohs no adequate idea can be formed from the processions represented in the tombs of ordinary individuals; and the solemn manner in which a public mourning was observed in his honour, the splendour of the royal tombs, and the importance attached to all that appertained to the king, sufficiently show how far these last must have fallen short of regal grandeur. A general mourning was proclaimed throughout the country, which lasted seventy-two days after his death. "The people tore their garments*; all the temples were closed; sacrifices were forbidden; and no festivals were celebrated during that period. A procession of men and women, to the number of 200 or 300, with their dresses attached below their breast, wandered through the streets, throwing dust† and mud upon their heads; and twice every day they sang the funeral dirge in

* Diodor. i. 72. *Vide suprà*, Vol. I. p. 256.

† The Greeks say "mud;" but in the dry dusty Egypt this would have been more difficult to find than dust in England, if we had so unpleasant a custom at our funerals.

honour of the deceased monarch, calling upon his virtues, and passing every encomium upon his memory. In the meantime a solemn fast was established; and they neither allowed themselves to taste meat or wheaten bread *, abstaining also from wine and every kind of luxury; nor did any one venture, from a religious scruple, to use baths or ointments, to lie on soft beds, or in any way to gratify his appetites; giving himself up entirely to mourning during those days, as if he had lost the friend most dear to him."

Considering the marked distinction maintained between the sovereign and the highest subjects in the kingdom, in a country where the royal princes walked on foot when in attendance upon their father, and even bore him in his chair of state upon their shoulders,—where the highest functionaries of the priestly order, the most influential of the hereditary nobles of the land, walked behind the chariot† of their monarch, — we may readily believe how greatly the funeral processions of the wealthiest individuals fell short of those of the kings. But from the pomp of ordinary funerals, some idea may be formed of the grand state in which the body of a sovereign was conveyed to the tomb.

In the funeral processions of the Egyptian grandees the order was frequently as follows: —

* Conf. "As the bread of the mourners." Hos. ix. 4.

† The greatest honour conferred on Joseph was permission "to ride in the second chariot which he (the King) had." This was a royal chariot, no one being allowed to appear in his own in the presence of majesty, except in battle.

1 2

No. 499. Closets containing figures of Gods.

First came several servants carrying tables laden with fruit, cakes, flowers, vases of ointment *, wine and other liquids, with three young geese and a calf for sacrifice, chairs and wooden tablets, napkins †, and other things. Then others bringing the small closets in which the mummy of the deceased and of his ancestors had been kept, while receiving the funeral liturgies previous to burial, and which sometimes contained the images of the Gods.‡ They also carried daggers, bows, sandals, and fans; each man having a kerchief or napkin on his shoulder. Next came a table of offerings, fauteuils, couches, boxes, and a chariot§; and then the charioteer with a pair of horses yoked in another car, which he drove as he followed on foot, in token of respect to his late master. After these were men carrying gold vases on a table, with other offerings, boxes, and a large case upon a sledge borne on poles by four men, superintended by two functionaries of the priestly order; then others bearing small images of his ancestors, arms, fans, the sceptres, signets, collars, necklaces, and other things appertaining to the king, in whose service he had held an important office. To these succeeded the bearers of

* I have had occasion to notice the different materials of which vases used for holding ointment were made. Alabaster was most common, as with the Greeks and Romans, who even adopted the name "alabaster" to signify a vase, as in Theocr. Id. xv. 112. Συριῳ δε μυρῳ χρυσει' αλαβαστρα.

† These were sometimes spread over the tables of offerings as table-cloths. *Vide* Plate 86.

‡ *Vide suprà*, p. 298. note †.

§ *Vide* Vol. III. p. 176.

GREAT FUNERAL PROCESSION OF A ROYAL SCRIBE AT THEBES

a sacred boat, and the mysterious eye* of Osiris(?) as God of Stability †, so common on funereal monuments, — the same which was placed over the incision in the side of the body when embalmed, was the emblem of Egypt, and was frequently used as a sort of amulet, and deposited in the tombs. Others carried the well-known small images of blue pottery representing the deceased under the form of Osiris, and the bird emblematic of the soul. Following these were seven or more men bearing upon staves, or wooden yokes, cases filled with flowers and bottles for libation; and then seven or eight women, having their heads bound with fillets, beating their breasts, throwing dust upon their heads, and uttering doleful lamentations for the deceased, intermixed with praises of his virtues.

One is seen in the picture turning round, in the act of adoration, towards a sacred case containing a sitting Cynocephalus, the emblem of the God of Letters‡, placed on a sledge drawn by four men; the officiating high priest or pontiff, clad in a leopard skin, following, having in his hand the censer and vase of libation, and accompanied by his attendants bearing the various things required for the occasion.

Next came the hearse, placed in the consecrated boat upon a sledge§, drawn by four oxen and by seven men, under the direction of a super-

* *Vide* Plate 83. and *suprà*, p. 269.

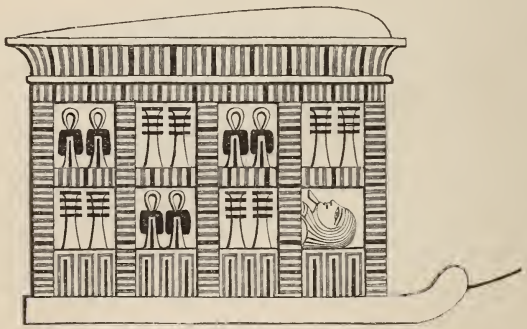
† Given also to Pthah in the same character.

‡ This emblem of Thoth seems to correspond to the *book* carried on the desk of palm-sticks at the Moslem funerals.

§ *Vide* Plut. de Is. s. 35.

intendant, who regulated the march of the procession. A high functionary of the priestly order walked close to the boat, in which the chief mourners, the nearest female relatives of the deceased, stood or sat at either end of the sarcophagus; and sometimes his widow, holding a child in her arms, united her lamentations with prayers for her tender offspring, who added its tribute of sorrow to that of its afflicted mother.

The sarcophagus was decked with flowers; and on the sides were painted alternately the emblems of Stability* and Security (?) two by two (as on the sacred arks or shrines †) upon separate panels, ‡ one of which was sometimes taken out to expose to view the head of the mummy within.



No. 500. The mummy's head, seen at an open panel of the coffin. *Thebes.*

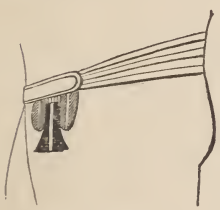
These two emblems are frequently put into the hands of the mummies, as may be seen in the

* This perhaps represents the four *bases* of Iamblichus. It appears to be called ταυ. *Vide suprà*, p. 266. and Vol. I. (2d Series) p. 253. 341.

† *Vide* the ark of Neph on the exterior of these two volumes; and Contents, p. xxiii.

‡ *Vide* also Plates 83. and 85.

coffins of the British Museum and other collections. The first appears to be a sort of stand used by workmen for supporting vases, or other things they were chiseling which required a firm position; and the other resembles the knot or clasp of a belt worn by the Gods and Kings.*



No. 500. *a.* Knot of a belt.

Behind the hearse followed the male relations and friends of the deceased; some beating their breasts; others, if not giving the same tokens of grief, at least showing their sorrow by their silence and solemn step as they walked, leaning on their long sticks. These closed the procession.

Arrived at the sacred lake, the coffin was placed in the *baris*†, or consecrated boat of the dead, towed by a larger one furnished with sails and oars, and having frequently a spacious cabin‡, which, in company with other sailing boats carrying the mourners and all those things above mentioned appertaining to the funeral§, crossed to the other side. Arrived there, the procession went in the same order to the tomb; at which the priest offered a sacrifice, with incense and libation; the

* *Vide suprà*, p. 26. note *.

† "The boat which carries over the bodies of the dead is called *baris*." Diod. i. 96. *Vide infrà*, p. 433. Baris signifies the "boat of the sun."

‡ It is probable that Strabo alludes to these boats with cabins under the name of thalamegi or thalamiferi, in which the Egyptians made parties of pleasure on the water. Lib. xvii. p. 550. Some were very small, and towed on the lakes of their pleasure grounds by servants.

§ On the cabin of the baris is the case containing the Cynocephalus.

women still continuing their lamentations, united with prayers and praises of the deceased. It frequently happened that the deceased, with his wife, if dead at the time of his funeral, was represented seated under a canopy*, in lieu of the coffin. Before him stood an altar laden with offerings; and a priest, opening a long roll of papyrus, read aloud the funeral ritual, and an account of his good deeds, "in order to show to Osiris and the Assessors the extent of his piety and justice during his life." When the boats reached the other side of the lake, the yards were lowered to the top of the cabin; and all those engaged in the ceremony left them and proceeded to the tomb; from which they appear to have returned by land, without recrossing the lake.

Such was the funeral procession of a *basilico-grammat*, or royal scribe, a member of the priestly order. He lived during the four successive reigns of Thothmes III., Amunoph II., Thothmes IV., and Amunoph III., and held the office of tutor to one of the young princesses, as the sculptures inform us, which represent him nursing her on his knee, while entertaining a party of friends.† This, since it shows that the education of the daughters of kings was entrusted to members of the priestly order distinguished for their talents, is another trait of resemblance in the customs of

* This canopy was very similar to that mentioned by Herodotus, of wood, gilt, in which the statue of a God was placed in processions. *Vide supra*, p. 310.

† *Vide* Plate 12. Vol. II. p. 222.

FUNERAL PASSING OVER THE SACRED LAKE OF THE DEAD AND ITS ARRIVAL AT THE TOMB ON THE OTHER SIDE.-THEBES

ancient Egypt and the most refined of modern European nations.

The funerals of other persons differed in the order of the procession, as well as in the pomp displayed on the occasion; and the mode of celebrating them appears to have depended on the arrangements made by the family, except in those particulars which were prescribed by law. The funeral of *Nofri-Othph*, a priest of Amun at Thebes, is thus described on the walls of his tomb; the scene of which lies partly on the lake, and partly on the way thence to the sepulchre itself: —

First came a large boat, conveying the bearers of flowers, cakes, and numerous things appertaining to the offerings, — tables, fauteuils, and other pieces of furniture; as well as the friends of the deceased, whose consequence is shown by their dresses and long walking-sticks, — the peculiar mark of Egyptian gentlemen. This was followed by a small skiff holding baskets of cakes and fruit, with a quantity of green palm-branches, which it was customary to strew in the way as the body proceeded to the tomb; the smooth nature of their leaves and stalks being particularly well adapted to enable the sledge to glide over them.

In this part of the picture the love of caricature common to the Egyptians is shown to have been indulged in, even in the serious subject of a funeral; and the retrograde movement of the large boat, which has grounded and is pushed off the bank, striking the smaller one with its rudder, has overturned a large table loaded with

cakes and other things upon the rowers seated below, in spite of all the efforts of the *prowman*, and the earnest vociferations of the alarmed steersman.

In another boat men carried bouquets, and boxes supported on the usual yoke over their shoulders; and this was followed by two others, one containing the male, the other the female mourners, standing on the roof of the cabin, beating themselves, uttering cries, and making other demonstrations of excessive grief. Last came the consecrated boat, bearing the hearse, which was surrounded by the chief mourners, and the female relations of the deceased. A high priest burnt incense over the altar, which was placed before it; and behind it stood the images of Isis and Nepthys. They were the emblems of the Beginning and the End, and were thought to be always present at the head and feet of the dead who had led a virtuous life, and who were deemed worthy of admission into the regions of the blessed.

Arrived at the opposite shore of the lake, the procession advanced to the catacombs, crossing the sandy plain which intervened between them and the lake; and on the way several women of the vicinity, carrying their children in shawls suspended at their side or at their back*, joined in the lamentation. The mummy being taken out of the sarcophagus,

* This is the common custom of the Arab women on the west bank of the Nile at this day. It may perhaps be analogous to "Thy daughters shall be nursed at thy side." Is. lx. 4.

was placed erect in the chamber of the tomb ; and the sister or nearest relation, embracing it, commenced a funeral dirge, calling on her relative with every expression of tenderness, extolling his virtues, and bewailing her own loss. In the mean time the high priest presented a sacrifice of incense and libation, with offerings of cakes and other customary gifts, for the deceased ; and the men and women without continued the ululation, throwing dust upon their heads, and making other manifestations of grief.

Many funerals were conducted in a more simple manner ; the procession consisting merely of the mourners and priests, with the hearse conveyed, as usual, on a sledge drawn by two or three oxen, and by several men, who aided in pulling the rope. The priest who wore the leopard skin dress and who performed the sacrifice, was in attendance, burning incense and pouring out a libation as he went ; and behind him walked a functionary of an inferior grade, clad in a simple robe, extending a little below the knees and standing out from the body. In form it was not altogether unlike a modern Abbaíeh, and was made of some stiff substance, with two holes in front, through which the arms passed, in order to enable him to hold a long taper.* At the head and foot of the hearse was a female, who generally clasped one arm with her hand in token of grief, her head being bound with

* I believe this to be a taper or torch. *Vide* Plate 83.

No. 501. A peculiar attendant at a funeral.

a fillet, her bosom exposed, and her dress * supported, like that of mourning women, by a strap over the shoulder. She sometimes wore a scarf tied across her hips; much in the same manner as Egyptian women now put on their shawls both in the house and when going out of doors. She appears either to be a type of mourning, or a woman who had some peculiar office on these occasions.

A procession of this kind was all that attended the funeral of a person who held the office of "scribe, of weights and measures;" but, as I have already observed, the pomp displayed in the ceremony depended on circumstances; and individuals surpassed each other in the style of their burial, as in the grandeur of their tombs, according to the sums their family, or they themselves by will, granted for the purpose. In another funeral † the order of the procession was as follows: —

First came eight men throwing dust upon their heads, and giving other demonstrations of grief; then six females, in the usual attire of mourners, preceding the hearse, which was drawn by two oxen —in this instance unassisted by men, two only being near them; one uttering lamentations, and the other driving them with a goad or a whip. Immedi-

* Επεζωσμενη. *Vide* p. 402. *Vide* Plate 83.; and Woodcut, No. 502. Apuleius (Metam. xi. 250.) says the high priest made a purification "with a lighted torch, an egg, and sulphur."

† *Vide* Plate 85.

A FUNERAL PROCESSION TO A TOMB BENEATH THE WESTERN MOUNTAIN OF THEBES

ately before the sledge bearing the coffin was the *sprinkler*, who, with a brush dipped in a vase, or with a small bottle, threw water upon the ground, and perhaps also on those who passed. The same is done in the funeral ceremonies of the East at the present day; and so profusely do they sometimes honour the passengers, that Mr. Lane* found his dress wetted very uncomfortably on one occasion when he happened to pass by. Next came the high priest, who, turning round to the hearse, offered incense and libation in honour of the deceased, the chief mourner being seated in the boat before it: other men followed; and the procession closed with eight or more women, beating themselves, throwing dust on their heads, and singing the funeral dirge. Arrived at the tomb, which stood beneath the western mountain of Thebes, the mummy was taken from the hearse; and being placed upright, incense was burnt, and a libation was poured out before it by the high priest as he stood at the altar, while other functionaries performed various ceremonies in honour of the deceased. The hierogammat or sacred scribe read aloud from a tablet, or a roll of papyrus, his eulogy, and a prayer to the Gods in his behalf; "not enlarging," says Diodorus†, "on his descent, but relating his piety and justice, and other virtues; and supplicating the Deities of Hades to receive him as a companion of the pious, the multitude at

* Modern Egyptians, vol. ii. p. 297.
† Diodor. i. 92. *Vide infrà.*

the same time applauding, and joining in the praises of his memory."

Sometimes this document was read from the boat, immediately after the deceased had passed that ordeal which gave him the right to cross the sacred lake, and proclaimed the presumed admission of his soul into the regions of the blessed; and it is probable that the same was again repeated when the body arrived at the tomb.

The order of the procession which accompanied the body from the sacred lake to the catacombs was the same as before they had passed it: the time occupied by the march depending, of course, on the position of the tomb, and the distance from which the body had been brought; some coming from remote towns or villages, and others from the city itself, or the immediate vicinity. The same was the case at Memphis and other places; and the capital of each province appears to have had its sacred lake, where the funerals were performed, with the same regard to the ceremonies required by the religion.

The tomb, in the subject above described, is represented at the base of the western mountain of Thebes, which agrees perfectly with its actual position; and from this, as from several other similar paintings, we learn that, besides the excavated chambers hewn in the rock, a small building crowned by a roof of conical or pyramidical form stood before the entrance. It is probable that many, if not all the pits in the plain below the hills, were once covered with buildings of this kind,

A PROCESSION IN WHICH PALM BRANCHES ARE STREWED IN THE WAY

which, from their perishable materials, crude brick, have been destroyed after a lapse of so many ages. Indeed we find the remains of some of them, and occasionally even of their vaulted chambers, with the painted stucco on the walls. The small brick pyramids on the heights, which still stand to attest the antiquity of the arch, were built for the same purpose; and similar paintings occur on their stuccoed walls as on those of the excavated tombs.

Many other funerals occur on the tombs, which vary only in some details from those already mentioned. I cannot however omit to notice an instance of palm branches strewed in the way*, and the introduction of two tables or altars for the deceased and his wife, — one bearing a profusion of cakes, meat, fruit, vegetables, and other customary gifts; and the other numerous utensils and insignia, as flabella, censers, ostrich feathers, asps, and emblems, together with the hind leg of a victim, placed upon a napkin spread over the table. Another is curious, from its showing that water or grease was sometimes poured upon the ground or platform on which the sledge of the hearse passed, as was done in moving a colossus or any great weight by the same process.†

The hearse containing the mummy was generally closed on all sides; but it was sometimes open, partially or entirely; and the body was seen placed upon a bier, ornamented, like some of the

* *Vide* Plate 86. They are represented as if standing upright, according to Egyptian custom, to show them, though in reality on the ground.

† Woodcut, No. 502. next page. *Vide* also Vol. III. p. 328.

couches in their houses, with the head and feet of a lion. Sometimes the mummy was placed on the top of the sarcophagus, within an open hearse; and three friends of the deceased, or the func-

No. 502.

1, 2. Certain personages who are mentioned in page 418.
3. The mummy with its coffin placed on a sledge, before which fig. 5. is pouring grease or some liquid.
4. A priest reading from a papyrus, or a tablet.

tionaries destined for this office, took it thence to convey it to the tomb, where it received the accustomed services previous to interment in the

pit; an affectionate hand often crowning it with a garland of "*immortelles*," bay leaves, or fresh flowers * ; and depositing, as the last duty of a beloved friend, some object to which while alive he had been attached.

I must mention one more subject portrayed in the tombs, if not from its novelty, from the grouping and character of the figures. † Three women and a young child follow the hearse of their deceased relative, throwing dust upon their heads in token of grief; and the truth with which the artist has described their different ages is no less striking than the elegance of the drawing, — as well in the aged mother, as in the wife, the grown-up daughter, and the youthful son. This picture affords a striking confirmation of the conjecture that married women were alone permitted to wear the *magasées*, or ringlet at the side of the face; which, as I have already observed ‡, was frequently bound at the end with string, like the plaits at the back of the head. The grey hairs of the grandmother, shortened by age, still show this privileged mark of the matron; and its absence in the coiffure of the daughter indicates that, though grown up, she had not yet entered the connubial state. The child, less remarkable than the other three, is not without its interest, as it fully confirms a statement of Diodorus §, that "the Egyptians bring up their children at an incredibly small expense, both in

* Some suppose that these wreaths of xeranthemums and other flowers were only given to unmarried persons.

† *Vide* my Materia Hierog., Plate 4.

‡ Vol. III. p. 370. § Diodor. i. 80.

food and raiment, the mildness of the climate enabling them to go without shoes, or indeed without any other clothing." For, judging from this, as from others represented in the sculptures, we may presume that the yearly bill for shoes, and all articles of dress, pressed very lightly on the purses of the parents in many classes of society. *

Such are the principal funeral processions represented in the tombs of Thebes, which, as I have already observed, followed the same order in going to the sacred lake as from thence to the tomb. It remains for me to describe the preparatory rites, and the remarkable ceremony that took place on arriving at the lake, before permission could be obtained to transport the body to the opposite shore.

We have seen † that the first step taken by the friends of the deceased at the moment of his death was to run through the streets, throwing dust upon their heads, and uttering bitter cries of grief for his loss: "after which the body was conveyed to the embalmers.‡ The afflicted family during seventy-two days § continued their lamentations at home ||, singing the funeral dirge, and fulfilling all the duties required both by custom and their own feelings on this mournful occasion." ¶

No opportunity was lost of showing their respect

* *Vide* Vol. III. p. 363.

† *Vide suprà*, p. 402.

‡ Herodot. ii. 85. In order not to interrupt the account of the funeral, I defer the description of embalming for the present.

◊ *Vide infrà*, on the embalming, p. 459.

|| Gen. l. 3.

¶ The same as at the death of a king. *Vide suprà*, p. 408.

for the memory of their departed friend. They abstained from all amusements; the indulgence in every kind of luxury, as "the bath, wine, delicacies of the table, or rich clothing*;" "they suffered their beard and hair to grow†;" and endeavoured to prove, by this marked neglect of their personal comfort and appearance, how entirely their thoughts were absorbed by the melancholy event that had befallen them. But they did not cut themselves in token of grief; and the command given to the Israelites‡, "Ye shall not cut yourselves, nor make any baldness between your eyes for the dead," does not refer to a custom of the Egyptians, but of those people among whom they were about to establish themselves in Syria; as is distinctly stated of the votaries of Baal.§

The body, having been embalmed, was restored to the family, either already placed in the mummy case, or merely wrapped in bandages, if we may believe Herodotus, who says the friends of the deceased made the coffin‖; though, from the paintings in the tombs, it would appear that the body was frequently enveloped and put into the case by the undertakers, previous to its being returned to the family.¶ After it had been deposited in its case, which was generally inclosed in two or three others, all richly painted, according to the

* Diodor. i. 91. † Herodot. ii. 36.

‡ Deut. xiv. 1. *Vide suprà*, p. 402.; and Vol. I. (2d Series.) p. 380.

§ 1 Kings, xviii. 28. "Cut themselves after their manner with knives."

‖ The similarity of our word coffin and the Arabic *cuffen*, "a winding sheet," is remarkable.

¶ *Vide* Vol. III. p. 183.; and *infrà*, on the embalmers.

expense they were pleased to incur, "it was placed in a room of the house, upright against the wall," until the tomb was ready, and all the necessary preparations had been made for the funeral. The *coffin* or mummy case was then "carried forth," and deposited in the *hearse*, drawn upon a sledge, as already described, to the sacred lake of the nome; notice having been previously given to the judges, and a public announcement made of the appointed day. "Forty-two judges having been summoned, and placed in a semicircle, near the banks of the lake, a boat was brought up, provided expressly for the occasion, under the direction of a boatman called, in the Egyptian language, *Charon;* "and it is from hence," says Diodorus*, "that the fable of Hades is said to be derived, which Orpheus introduced into Greece. For while in Egypt he had witnessed this ceremony, and he imitated a portion of it, and supplied the rest from his own imagination."

"When the boat was ready for the reception of the coffin†, it was lawful for any person who thought proper to bring forward his accusation against the deceased. If it could be proved that he had led an evil life, the judges declared accordingly, and the body was deprived of the accustomed sepulture; but if the accuser failed to establish what he advanced, he was subject to the

* Diodor. i. 92.

† Diodorus (i. 72.) says that the coffin of a king was placed in the vestibule of the tomb when awaiting this sentence. *Vide suprà.* Vol. I p. 257.

heaviest penalties. When there was no accuser, or when the accusation had been disproved, the relations ceased from their lamentations, and pronounced encomiums on the deceased. They did not enlarge upon his descent, as is usual among the Greeks, for they hold that all the Egyptians are equally noble*; but they related his early education and the course of his studies; and then praising his piety and justice in manhood, his temperance, and the other virtues he possessed, they supplicated the Gods below to receive him as a companion of the pious. This announcement was received by the assembled multitude with acclamations; and they joined in extolling the glory of the deceased, who was about to remain for ever with the virtuous in the regions of Hades. The body was then taken by those who had family catacombs already prepared, and placed in the repository† allotted to it.

"Some," continues the historian, "who were not possessed of catacombs constructed a new apartment for the purpose in their own house‡, and set the coffin upright against the firmest of the walls: and the same was done with the bodies of those who had been debarred the rites of burial on account of the accusation brought against them, or in consequence of debts they or their sons had

* *Vide suprà*, Vol. I. p. 244.

† This, θηκη, may allude to the stone or wooden sarcophagus, into which the mummy case was placed, and which was probably conveyed beforehand to the tomb.

‡ Cicero says, "Condiunt Ægyptii mortuos, et eos domi servant.' Tusc. Quæst. lib. i.

contracted. These last however, if their children's children happened to be prosperous, were released from the impediments of their creditors, and at length received the ceremony of a magnificent burial. It was, indeed, most solemnly established in Egypt that parents and ancestors should have a more marked token of respect paid them by their family, after they had been transferred to their everlasting habitations. Hence originated the custom of depositing the bodies of their deceased parents * as pledges for the payment of borrowed money; those who failed to redeem those pledges being subject to the heaviest disgrace, and deprived of burial after their own death."

The grief and shame felt by the family, when the rites of burial had been refused, were excessive. They not only considered the mortification consequent upon so public an exposure, and the triumph given to their enemies; but the awful sentence foretold the misery which had befallen the soul of the deceased in a future state. They beheld him excluded from those mansions of the blessed, to which it was the primary object of every one to be admitted; his memory was stained in this world with indelible disgrace; and a belief in transmigration suggested to them the possibility of his soul being condemned to inhabit the body of some unclean animal.

It is true that the duration of this punishment was limited according to the extent of the crimes

* Diodor. loc. cit. Herodot. ii. 136. *Vide suprà*, Vol. II. p. 51. Lucian says "a brother or father." Essay on Grief.

of which the accused had been guilty; and when the devotion of friends, aided by liberal donations in the service of religion, and the influential prayers of the priests, had sufficiently softened the otherwise inexorable nature of the Gods, the period of this state of purgatory was doubtless shortened; and Diodorus shows that grandchildren, who had the means and inclination, might avail themselves of the same method of satisfying their creditors and the Gods. But still the fear of that cruel degradation, however short the period, was not without a salutary effect. Those, too, who had led a notoriously wicked life, could not expect any dispensation, since the credit of the priesthood, even if they were corrupt enough to court the wealthy, would have suffered when the case was flagrant; and in justice to them we may believe that, until society had undergone those changes, to which all nations are subject at their fall, the Egyptian priests were actuated by really virtuous feelings, both in their conduct and the object they had in view.

The disgrace of being condemned at this public ordeal was in itself a strong inducement to every one to abstain from crime: not only was there the fear of leaving a bad name, but the dread of exposure; and we cannot refuse to second the praises of Diodorus in favour of the authors of so wise an institution.

The form of the ritual read by the priest in pronouncing the acquittal of the dead is preserved in the tombs, usually at the entrance passage; in

which the deceased is made to enumerate all the sins forbidden by the Egyptian law, and to assert his innocence of each. They are supposed by Champollion to amount to forty-two, being equal in number to the assessors who were destined to examine the deceased at his final judgment *, respecting the peculiar crime which it was his province to punish.

I have stated † that every large city, as Thebes, Memphis, and other places, had its lake, at which the same ceremonies were practised; and it is probable, from what Diodorus says of the "lake of the *nome*," that the capital of each province had one in its immediate vicinity, to which the funeral procession of all who died within the jurisdiction of the *nomarch* was obliged to repair. Even when the priests granted a dispensation for the removal of a body to another town, as was sometimes done in favour of those who desired to be buried at Abydus‡ and other places, the previous ceremony of passing through this ordeal was doubtless required at the lake of their own province.

Those persons who, from their extreme poverty, had no place prepared for receiving their body when denied the privilege of passing the sacred lake, appear to have been interred on the shores they were forbidden to leave; and I have found the bones of many buried near the site of the lake of Thebes, which appeared to be of bodies imperfectly preserved, as of persons who could not afford

* *Suprà*, p. 76.
† *Suprà*, p. 420.
‡ *Vide* Vol. I. (2d Series) p. 346.

the more expensive processes of embalming. * This cannot fail to recall the "centum errant annos, volitantque hæc litora circum" of Virgil †; and though the souls he mentions were condemned to hover a hundred years about the Stygian shores in consequence of their bodies having remained unburied ‡, the resemblance is sufficiently striking: as are the many tales related by the Greeks respecting the "*Stygian marsh*," and the various places or personages of their Hades, to those connected with the funeral rites of the Egyptians. Of their introduction into Greece Diodorus gives the following account §:—"Orpheus is shown to have introduced from Egypt the greatest part of his mystical ceremonies, the orgies that celebrate the wanderings of Ceres, and the whole fable of the shades below. The rites of Osiris and Bacchus are the same; those of Isis and Ceres exactly resemble each other, except in name: and the punishments of the wicked in Hades, the Elysian fields of the pious, and all the common imaginary fictions, were copied from the ceremonies of the Egyptian funerals. Hermes, the conductor of souls, according to the ancient institutions of Egypt,

* *Vide* my Plan of Thebes, the S.W. corner of the lake.

† Virgil, Æn. vi. 330.

‡ For which reason the soul of Patroclus, appearing to Achilles in a dream, prays him to bury his body as quickly as possible:—

Θαπτε με οττι ταχιστα, πυλας αϊδαο περησω.
Τηλε με ειργουσι ψυχαι, ειδωλα καμοντων,
Ουδε με πως μισγεσθαι υπερ ποταμοιο εωσιν. (Il. xxiii. 71.)

Conf. Hor. Car. lib. i. od. 23.; and Virg. Æn. vi. 526., "hi quos vehit unda, sepulti."

§ Diodor. i. 96.

was to convey the body of Apis to an appointed place, where it was received by a man wearing the mask of Cerberus; and this being communicated by Orpheus to the Greeks, gave rise to the idea adopted by Homer * in his poetry:—

"'Cyllenius now to Pluto's dreary reign
Conveys the dead, a lamentable train!
The golden wand that causes sleep to fly,
Or in soft slumber seals the wakeful eye,
That drives the ghosts to realms of night or day,
Points out the long uncomfortable way:
Trembling the spectres glide, and plaintive vent
Thin, hollow screams, along the deep descent.'

"And again,—

"'And now they reached the earth's remotest ends,
And now the gates where evening Sol descends,
And Leucas' rock, and Ocean's utmost streams,
And now pervade the dusky land of dreams;
And rest at last where souls embodied dwell,
In ever-flowery meads of asphodel:
The empty forms of men inhabit there,—
Impassive semblance, images of air!'

"To the river he gives the name of Ocean, because, as they say, the Egyptians call the Nile Oceanus in their language; the gates of the Sun are derived from Heliopolis; and the meadow and the fabled dwelling of the dead are taken from the place about the lake called Acherusia, near Memphis, which is surrounded by beautiful meadows and marshes, abounding with lotus and flowering rushes. The reason of the dead being thought to inhabit those places, is that the greater part and the most considerable of the Egyptian catacombs are there, and the bodies are ferried over the river and Acherusian lake, previous to being deposited in

* Homer, Odyss. Ω. 1. *et seq.*

those sepulchres. The rest of the Greek fancies respecting Hades are not less analogous to the present practices in Egypt. The boat which carries over the bodies is called *baris;* and a penny is paid as the fare to the boatman, who is called *Charon* in the language of the country. There are also in the neighbourhood of the same place a temple to gloomy Hecate; the gates of Cocytus and of Lethe, fastened with brazen bars; and other gates of Truth, near which stands the figure of Justice without a head.

"Many other things mentioned in fable exist in Egypt, the habitual adoption of which still continues. For in the city of Acanthus, on the Libyan side of the Nile, 120 stades (15 miles) from Memphis, they say there is a barrel pierced with holes, to which 360 priests bring water every day from the Nile; and in an assembly in the vicinity the story of the ass is exhibited, where a man twists one end of a long rope, while other persons untwist the opposite end. Melampus, in like manner, brought from Egypt the mysteries of Bacchus, the stories of Saturn, and the battles of the Titans; as Dædalus* imitated the Egyptian labyrinth in the one he built for King Minos, the former having been constructed by Mendes, or by Marus, an ancient king, many years before his time."

That the fable of Charon and the Styx owed its origin to these Egyptian ceremonies, cannot be

* The reputed dedication of a temple to Dædalus in one of the islands near Memphis, which he says existed in his time, and was honoured by the neighbouring inhabitants, is evidently a Greek fancy. Diodor. i. 97.

doubted; and when we become acquainted with all the names of the places and personages connected with the funeral rites of Egypt, these analogies will probably appear still more striking.

Of Charon it may be observed that both his name and character are taken from Horus*, who had the peculiar office of steersman in the sacred boats of Egypt; and the piece of money given him for ferrying the dead across the Styx† appears to have been borrowed from the gold or silver plate put into the mouth of the dead by the Egyptians. For though they did not intend it as a reward to the boatman‡, but rather as a passport to show the virtuous character of the deceased, it was of equal importance in obtaining for him admittance into the regions of the blessed.§

The Egyptian custom of depositing cakes in the tombs probably led to the Greek notion of sending a cake for Cerberus, which was placed in the mouth of the deceased; and it was by means of a similar one, drugged with soporiferous herbs, and given to the monster at a hungry hour‖, that Æneas and

* The Greeks had not the Egyptian letter ϛ, and therefore substituted the χ, as they now do in modern names; as Charris for Harris, &c.

† "Cocyti stagna alta . . . . . Stygiamque paludem." Virg. Æn. vi. 323.

‡ Virg. Æn. vi. 299.:—

"Portitor has horrendus aquas et flumina servat
Terribili squalore Charon. . . . . .
Ipse ratem conto subigit, velisque ministrat,
Et ferruginea subvectat corpora cymba."

§ *Vide* Pettigrew, Pl. 6. fig. 1. and p. 63.

‖ Virg. Æn. vi. 419. :—

"Cui vates, horrere videns jam colla colubris,
Melle soporatam et medicatis frugibus offam
Objicit: ille fame rabida tria guttura pandens,
Corripit objectam."

the Sibyl obtained an entrance into the lower regions.

The judge of the dead is recognized in Osiris; the office of Mercury Psychopompos is the same as that of Anubis; the figure of Justice without a head, and the scales of Truth or Justice at the gate of Amenti, occur in the funereal subjects of the Egyptian tombs; and the hideous animal who there seems to guard the approach to the mansion of Osiris is a worthy prototype of the Greek Cerberus.

It was not ordinary individuals alone who were subjected to a public ordeal at their death, — the character of the king himself was doomed to undergo the same test; and if any one could establish proofs of his impiety or injustice, he was denied the usual funeral obsequies* when in the presence of the assembled multitude his body was brought to the sacred lake, or, as Diodorus† states, to the vestibule of the tomb. "The customary trial having commenced, any one was permitted to present himself as an accuser. The pontiffs first passed an encomium upon his character, enumerating all his noble actions, and pointing out the merit of each; to which the people, who were assembled to the number of several thousands, if they felt those praises to be just, responded with favourable acclamations. If, on the contrary, his life had been stained with vice or injustice, they showed their dissent by loud murmurs: and several instances are recorded of Egyptian monarchs having

* *Vide suprà*, Vol. I. p. 257.

† Diodor. i. 72.

been deprived of the honour of the customary public funeral by the opposing voice of the people." "The effect of this," adds the historian," was that succeeding kings, fearing so disgraceful a censure after death, and the eternal stigma attached to it, studied by their virtuous conduct to deserve the good opinion of their subjects*; and it could not fail to be a great incentive to virtue, independent of the feelings arising from a wish to deserve the gratitude of men, and the fear of forfeiting the favour of the Gods."

The custom of refusing funeral rites to a king was not confined to Egypt; it was common, also, to the Jews†, who forbade a wicked monarch to repose in the sepulchres of his fathers. Thus Joash, though "buried in the city of David," was not interred "in the sepulchres of the kings‡;" Manasseh§ "was buried in the garden of his own house," and several other kings of Judah and Israel were denied that important privilege. That the same continued to the time of the Asmoneans, is shown by the conduct of Alexander Janneus, who, feeling the approach of death, charged his wife, "on her return to Jerusalem, to send for the leading men among the Pharisees, and show them his body, giving them leave, with great appearance of sincerity, to use it as they might please, — whether they would dishonour the dead body by refusing it burial, as having severely suffered through him, or

* *Vide* Vol. II. p. 69., of the Gratitude of the Egyptians towards their Kings.

† 1 Kings, xiv. 13. 2 Kings, ix. 10.

‡ 2 Chron. xxiv. 25. § 2 Kings, xxi. 18. and 26.

whether in their anger they would offer any other injury to it. By this means, and by a promise that nothing should be done without them in the affairs of the kingdom, it was hoped that a more honourable funeral might be obtained than any she could give him, and that his body might be saved from abuse by this appeal to their generosity."* They had also the custom of instituting a general mourning for a deceased monarch †, whose memory they wished to honour.

But the Egyptians allowed not the same extremes of degradation to be offered to the dead as the Jews‡ sometimes did to those who had incurred their hatred ; and the body of a malefactor, though excluded from the precincts of the necropolis, was not refused to his friends, that they might perform the last duties to their unfortunate relative. The loss of life and the future vengeance of the Gods was deemed a sufficient punishment, without the addition of insult to his senseless corpse ; and hence the unusual treatment of the body of the robber taken in Rhampsinitus' treasury appeared to his mother a greater affliction than the death of her son.

It was not, however, a general custom among the Jews to expose the bodies of malefactors, or those who had incurred their hatred : it was thought sufficient to deprive them of funeral obsequies ; and the relations were permitted to inter the body in their own house, or in that of the deceased. Thus

* Joseph. Antiq. xiii. 15. 5.
† 1 Kings, xiv. 18. &c.
‡ As Jezebel was eaten by dogs. 2 Kings, ix. 35.

Joab "was buried in his own house in the wilderness*" when slain by the order of Solomon for the murders he had committed; and the greatest severity to which they usually exposed an individual was to deny him the rites of burial.†

A question might arise whether the Egyptians positively prevented a king, thus rejected at his public ordeal, from being buried in the catacomb prepared for him, or, merely forbidding the celebration of the pomp customary on that occasion, conducted his body privately to the sepulchre. But the evidence of the sculptures, in one of the tombs of the kings of Thebes, appears conclusive on this point. The name of the monarch has been erased; which shows that he was not admitted to the consecrated precincts of the royal cemetery; and this suggests that the same custom prevailed in Egypt as with the Jews, of burying the kings rejected by the public voice either in their own private grounds, or in some place set apart for the purpose.

It was not the dread of this temporary disgrace which the Egyptians were taught to look upon as the principal inducement to virtue: a far graver consideration was held out to them in the fear of that final judgment which awaited them in a future state, where they were to suffer both for crimes of omission as well as of commission, and where nothing could shield them from the just vengeance of the Gods. The same doctrine is put forth in the writings of Plato, who, in his Seventh Epistle, says,

* 1 Kings, ii. 34.
† Ps. lxxix. 3. Jer. xiv. 16., and viii. 2., and xvi. 4.

"It is necessary, indeed, always to believe in the ancient and sacred discourses, which announce to us that the soul is immortal, and that it has judges of its conduct, and suffers the greatest punishment when it is liberated from the body."

The commission of secret crimes might not expose them to the condemnation of the world; they might obtain the credit of a virtuous career, enjoying throughout life an unsullied reputation; and many an unknown act of injustice might escape those who applauded them on the day of their funeral. But the all-scrutinising eye of the Deity was known to penetrate into the innermost thoughts of the heart; and they believed that whatever conscience told them they had done amiss was recorded against them in the book of Thoth, out of which they would be judged according to their works. The sculptured walls of every sepulchre reminded them of this solemn ceremony; the rewards held out to the virtuous were reputed to exceed all that man could imagine or desire; and the punishments of the wicked were rendered doubly odious by the notion of a transmigration of the soul* into the most hateful and disgusting animals. The idea of the punishment was thus brought to a level with their comprehension. They were not left to speculate on, and consequently to call in question, the kind of punishment they were to suffer, since it was not presented to them in so fanciful and unintelligible a

* *Vide suprà*, p. 183. Vol. I. (2d Series) p. 316. and Plate 87.

guise as to be beyond their comprehension: all could feel the disgrace of inhabiting the body of a pig; and the very one they beheld with loathing and disgust probably contained the soul of a wicked being they had known as their enemy or their friend.

TRANSMIGRATION AND IMMORTALITY OF THE SOUL.

"The Egyptians," according to Herodotus *, "were the first to maintain that the soul of man † is immortal; that after the death of the body it always enters into that of some other animal which is born; and when it has passed through all those of the earth, water, and air, it again enters that of a man; which circuit it accomplishes in 3000 years." This doctrine of transmigration is mentioned by Plutarch, Plato, and other ancient writers as the general belief among the Egyptians, and it was adopted by Pythagoras ‡ and his preceptor Pherecydes, as well as other philosophers of Greece.

Plutarch § says that "the Egyptians thought

* Herodot. ii. 123. *Vide suprà*, Vol. I. (2d Series) p. 211.

† St. Augustin says, "Ægyptii soli credunt resurrectionem, quia diligenter curant cadavera mortuorum; morem enim habent siccare corpora et quasi ænea reddere; *gabbaras* ea vocant." It is singular that the word now used in Egypt for a *tomb* is *gabr* or *gobber*. Aug. Sermon. c. 12.

‡ Conf. Lucian's Gallus; and Hor. 1. Od. xxiii. 10.:—

> "Panthoiden iterum orco
> Demissum; quamvis clypeo Trojana refixo
> Tempora testatus, nihil ultra
> Nervos atque cutem morti concesserat atræ."

§ Plut. de Is. s. 72. and 31.

the souls of men, which still survive their bodies, returned into life again in animals;" and that "they considered it right to prefer for sacrifice those in whose bodies the souls of wicked men were confined during the course of their transmigration;" while the precept in the golden verses of Pythagoras —

. . . ειργου βρωτων ων ειπομεν, εν τε καθαρμοις
Εν τε λυσει ψυχης κρινων,"—

commands men to abstain from food connected with the purifications and solution of the soul.

The reason of this purification of the soul I have already noticed*, as well as the greater or less time required, according to the degree of sin by which it had been contaminated during its sojourn in the world.† Herodotus fixes the period at 3000 years, when the soul returned to the human form ‡; and Plato says §, "If any one's life has been virtuous, he shall obtain a better fate hereafter; if wicked, a worse. But no soul will return to its pristine condition till the expiration of 10,000 years,

* *Vide suprà*, Vol. I. (2d Series) p. 316.

† The same occurs in these lines of Milton's Comus: —

. . . . . "But when lust,
By . . . . . lavish act of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Imbodies, and imbrutes, till she quite lose
The divine property of her first being."

‡ This seems to disagree with the custom of giving all good men the name of Osiris *immediately* after their burial, as if their soul had *already* returned to the Deity, whence it emanated.

§ Plato, in Phædro, p. 325., transl. Taylor.

since it will not recover the use of its wings until that period, except it be the soul of one who has philosophised sincerely, or, together with philosophy, has loved beautiful forms. These, indeed, in the third period of 1000 years, if they have thrice chosen this mode of life in succession . . . . shall, in the 3000dth year, fly away * to their pristine abode ; but other souls being arrived at the end of their first life shall be judged. And of those who are judged, some, proceeding to a subterraneous place of judgment, shall there sustain the punishments they have deserved; but others, in consequence of a favourable judgment, being elevated into a certain celestial place, shall pass their time in a manner becoming the life they have lived in a human shape. And, in the 1000dth year, both the kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire. Here also the human soul shall pass into the life of a beast ; and from that of a beast again into a man, if it has first been the soul of a man. For the soul which has never perceived the truth cannot pass into the human form."

It is possible that the Egyptians also supposed the period of 3000 years to have been confined to those who had led a philosophically virtuous life ; but it is difficult to determine if the full number of 10,000 years was required for other souls. From the fact of the number 10 signifying completion

* This agrees with the Egyptian notion of a winged soul. *Vide suprà*, Vol. I. (Second Series) p. 442.

and return to unity, it is not altogether improbable; particularly since the Greek philosophers are known to have derived their notions on this, as on many other subjects, from the dogmas of Egypt.

Herodotus states that several Greeks adopted the doctrine of transmigration and used it as their own, whose names he refrains from mentioning; and it is generally supposed by Diodorus, Diogenes Laertius, Porphyry, and others, that Pythagoras had the merit of first introducing it into Greece.* And if Cicero thinks Pherecydes of Syros, of whom Pythagoras was a disciple, to be the first to assert that the souls of men were immortal, the Egyptian origin of the doctrine is only the more confirmed, since he had also visited and studied under the Egyptian priests.

This metempsychosis, or rather metensomatosis, being the passage of the soul from one animal to another, was termed κυκλος αναγκης, "the circle (or orbit) of necessity;" and besides the ordinary notion of its passing through different bodies till it returned again in a human shape, some went so far as to suppose that after a certain period all events which had happened were destined to occur again, in the identical order and manner as before. The same men were said to be born again, and to fulfil the same career; and the same causes were thought to produce the same effects, as stated by Virgil.†

This idea of a similarity of causes and effects ap-

* Diodor. i. 98.; Diog. Laert. viii. 14.; Porph. Vit. Pyth. 19.

† "Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas; erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles."

pears to be quite consistent with the opinions of the Egyptians, mentioned by Herodotus *; and not only, says the historian, "have the Greek poets adopted many of their doctrines," but the origin of most of the religious speculations of Greece may be traced to the Egyptians; who "have invented more prodigies than all the rest of mankind."

The Egyptian notion that the soul, after its series of migrations, returned to the same human body in which it had formerly lived on earth, is in perfect accordance with the passage of the Roman poet above alluded to, and this is confirmed by Theophrastus, who says, "The Egyptians think that the same soul enters the body of a man, an ox, a dog, a bird, and a fish, until having passed through all of them it returns to that from which it set out." There is even reason to believe that the Egyptians preserved the body in order to keep it in a fit state to receive the soul which once inhabited it, after the lapse of a certain number of years; and the various occupations followed by the Egyptians during the lifetime of the deceased †, which were represented in the sculptures; as well as his arms, the implements he used, or whatever was most precious to him, which were deposited in the tomb with his coffin, might be intended for his benefit at the time of this reunion, which at the least possible period was fixed at 3000 years. On the other hand, from the fact of animals being also embalmed (the preservation of whose bodies was not ascribable to any idea

* Herodot. ii. 82. † *Vide suprà*, p. 393. and 395.

connected with the soul), the custom might appear rather owing to a sanitary regulation for the benefit of the living, or be attributable to a feeling of respect for the dead, — an affectionate family being anxious to preserve that body, or outward form, by which one they loved had been long known to them.

We are therefore still in uncertainty respecting the actual intentions of the Egyptians, in thus preserving the body, and ornamenting their sepulchres * at so great an expense; nor is there any decided proof that the resurrection of the body was a tenet of their religion. It is, however, highly probable that such was their belief, since no other satisfactory reason can be given for the great care of the body after death. And if many a one, on returning to his tomb, might be expected to feel great disappointment in finding it occupied by another, and execrate in no very measured terms the proprietor who had re-sold it after his death, the offending party would feel secure against any injury from his displeasure, since his return to earth would occur at a different period. For sufficient time always elapsed between the death of two occupants of the same tomb, the 3000 years dating from the demise of each, and not from any fixed epoch.

The doctrine of transmigration was also admitted by the Pharisees; their belief, according to Josephus †, being "that all souls were incorruptible; but that those of good men were only removed into

* *Vide* also *suprà*, p. 393. 395. and 397.
† Joseph. Bell. Jud. ii. 8. 14.

other bodies, and that those of the bad were subject to eternal punishment." The Buddhist and other religions have admitted the same notion of the soul of man passing into the bodies of animals: and even the Druids believed in the migration of the soul, though they confined it to human bodies.*

FUTURE JUDGMENT.

The judgment scenes, found in the tombs and on the papyri, sometimes represent the deceased conducted by Horus alone, or accompanied by his wife, to the region of Amenti. Cerberus is present as the guardian of the gates, near which the scales of Justice are erected; and Anubis, "the director of the weight," having placed a vase representing the good actions † of the deceased in one scale, and the figure or emblem of Truth in the other ‡, proceeds to ascertain his claims for admission. If on being "weighed" he is "found wanting §," he is rejected; and Osiris, the judge of the dead, inclining his sceptre in token of condemnation, pronounces judgment upon him, and condemns his

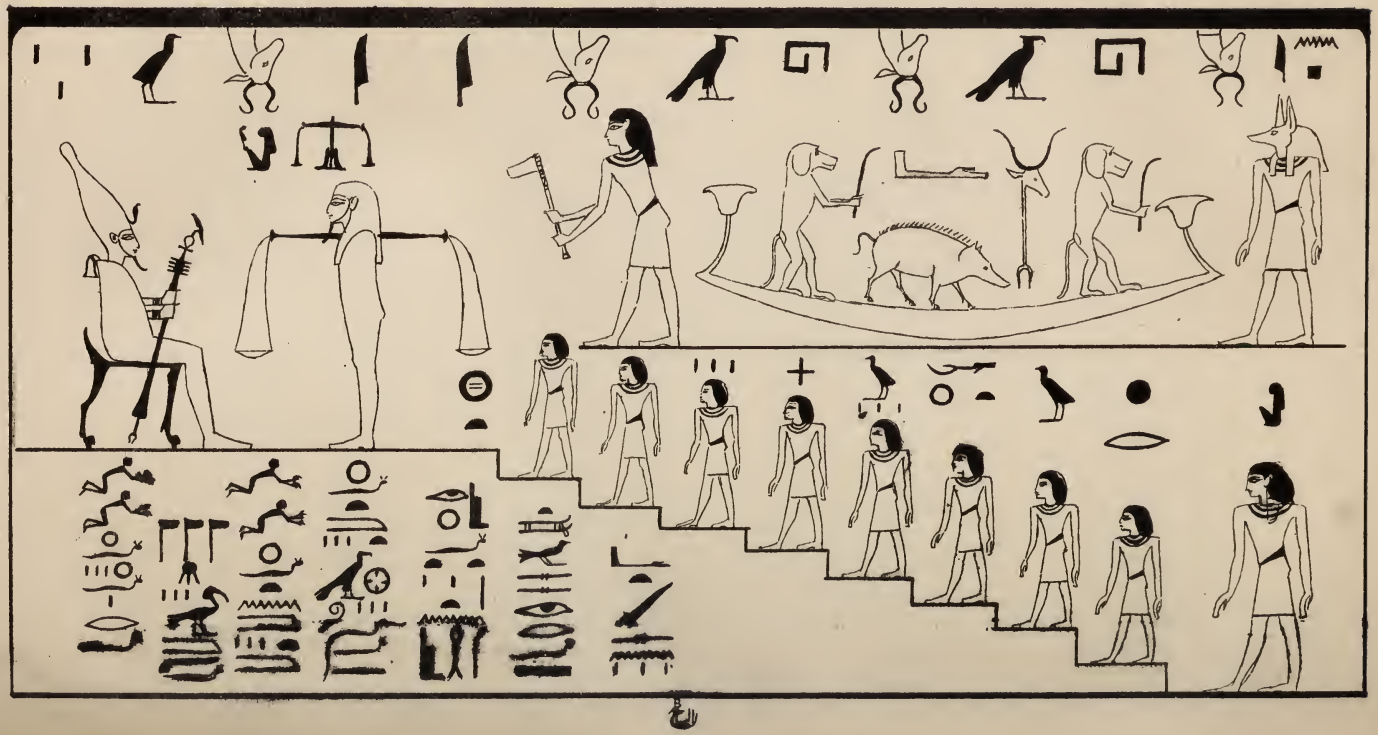
* Cæs. Bell. Gall. lib. vi. "(Druides, in Galliâ) hoc volunt persuadere, non interire animas, sed ab aliis post mortem transire ad alios, atque hoc maxime ad virtutem excitari putant, metu mortis neglecto."

† This symbol is supposed by Champollion to be a human heart. It appears to be a vase containing perhaps the brains and heart, represented within it.

‡ Of the principle of these scales, *vide* Vol. III. p. 240., and II. 10. The same kind of balance is represented in a Greek subject in the Archæologia of Rome of 1833, Plate 47.; where the ape is seated above, and a figure in the attitude of Osiris sits on a throne holding a barred sceptre, similar to the emblem of Stability in the hand of the judge of Amenti.

§ Conf. Daniel, v. 27.; and Job, xxxi. 6.

A WICKED SOUL RETURNING TO EARTH IN THE BODY OF A PIG.



soul to return to earth under the form of a pig, or some other unclean animal.* Placed in a boat, it is removed, under the charge of two monkeys, from the precincts of Amenti, all communication with which is figuratively cut off by a man who hews away the earth with an axe after its passage; and the commencement of a new term of life is indicated by those monkeys, the emblems of Thoth. But if, when the sum of his deeds are recorded by Thoth, his virtues so far predominate as to entitle him to admission to the mansions of the blessed, Horus, taking in his hand the tablet of Thoth, introduces him to the presence of Osiris; who, in his palace, attended by Isis and Nepthys, sits on his throne in the midst of the waters, from which rises the lotus, bearing upon its expanded flower the four Genii of Amenti.†

Other representations ‡ of this subject differ in some of the details; and in the judgment scene of the royal scribe, whose funeral procession has been described §, the deceased advances alone in an attitude of prayer to receive judgment. On one side of the scales stands Thoth, holding a tablet in his hand; on the other the Goddess of Justice; and Horus, in lieu of Anubis, performs the office of director of the balance, on the top of which sits a Cynocephalus, the emblem of Thoth. Osiris, seated as usual on his throne ‖, holding his crook

* *Vide* Plate 87. † *Vide* Plate 88.

‡ *Vide suprà*, Vol. I. (2d Series) p. 315. § *Suprà*, p. 410.

‖ Conf. Lucian's description of "Minos on a high throne, with the punishments, avenging spirits, and furies standing near him." Necromantia.

and flagellum, awaits the report from the hands of his son Horus. Before the door of his palace are the four Genii of Amenti, and near them three Deities, who either represent the assessors, or may be the three assistant judges, who gave rise to the Minos, Æacus, and Rhadamanthus * of Greek fable.†

Another, figured in the side adytum of the Ptolemaic temple of Dayr el Medeeneh, at Thebes, represents the deceased approaching in a similarly submissive attitude, between two figures of Truth or Justice; whose emblem, the ostrich feather, he holds in his hand. The two figures show the double capacity of that Goddess, corresponding, as already shown, to the Thummim, or two Truths, and according well with the statement of Diodorus respecting her position "at the gates of Truth." ‡ Horus and Anubis superintend the balance, and weigh the actions of the judged; whilst Thoth inscribes an account of them on his tablet, which he prepares for presentation to Osiris, who, seated on his throne, pronounces the final judgment, permitting the virtuous soul to enjoy the blessings of eternal felicity. Before him four Genii of Amenti stand upon a lotus flower; and a figure of Harpocrates, seated on a crook of Osiris between the scales and the entrance of the divine abode, which is guarded by Cerberus, is intended to show

* Virg. Æn. vi. 566.: —

"Gnosius hæc Rhadamanthus habet durissima regna,
Castigatque auditque dolos; subigitque fateri."

† *Vide suprà*, Vol. I. (2d Series) p. 326. *Vide* Diodor. i. 97., on the Punishment of the dead.

‡ *Suprà*, p. 28. and 433.

JUDGMENT.

that the deceased on admission to that pure state must be born again, and commence a new life, cleansed from all the impurities* of his earthly career. It also represents the idea common to the Egyptians and other philosophers, that to die was only to assume a new form, — that nothing was annihilated, — and that dissolution was merely the forerunner of reproduction.† Above, in two lines, sit the forty-two assessors, the complete number mentioned by Diodorus; whose office, as I have already observed, was to assist in judging the dead, and whose various forms have been given among the other Deities of the Egyptian Pantheon.‡

Many similar subjects occur on funereal monuments, few of which present any new features. One, however, is singular, from the Goddess of Justice being herself engaged in weighing the deceased, in the presence of Thoth, who is represented under the form of a Cynocephalus, having the horns and globe of the Moon upon its head, and a tablet in its hand. Instead of the usual vase, the figure of the deceased himself is placed in one of the scales, opposed to that of the Goddess; and close to the balance sits Cerberus with open mouth, as though prepared to vent his savage fury on the judged§, if pro-

* *Vide suprà*, Vol. I. (2d Series) p. 316. Conf. Virgil, Æn. vi. 739. 745.

† *Vide suprà*, Vol. I. (2d Series) p. 315. 407. 439. etc.

‡ *Suprà*, p. 76. It might be suggested that they represented the different forms through which a soul migrated; but I think this not probable.

§ Cerberus, according to Hesiod, welcomed those who came in, and devoured those who endeavoured to go out of the gates of Hades. Hesiod. Theogon. 770.

nounced unworthy of admittance to the regions of the blessed.

Another may also be noticed, from the singular fact of the Goddess of Justice, who here introduces the deceased, being without a head, as described by Diodorus; from the deceased holding in each hand an ostrich feather, the emblem of Truth; and from Cerberus being represented standing upon the steps of the divine abode of Osiris, as if in the act of announcing the arrival of Thoth with the person of the tomb.

Sometimes the deceased wore round his neck the same vase, which in the scales typified his good actions; or bore on his head the ostrich feather of Truth. They were both intended to show that he had been deemed worthy of admission to the mansions of the just; and in the same idea originated the custom of placing the name of the Goddess after that of virtuous individuals who were dead, implying that they were "judged," or "justified." * Some analogy to this may perhaps be traced in the following passage of Plato's Gorgias †: — "Sometimes Rhadamanthus, beholding the soul of one who has passed through life *with truth*, whether it be the soul of a private man, or of any other..... is filled with admiration, and dismisses it to the islands of the blessed.‡ And the same things are done by Æacus."

The Goddesses Athor and Netpe frequently presented the virtuous after death with the fruit and

* *Vide suprà*, p. 30.
† Plato, Gorgias, p. 458.
‡ Conf. Lucian on Grief.

drink of heaven *; which calls to mind the ambrosia and nectar of Greek fable. †

EMBALMING.

The process of embalming is thus described by ancient writers: — "In Egypt," says Herodotus ‡, "certain persons are appointed by law to exercise this art as their peculiar business; and when a dead body is brought them they produce patterns of mummies in wood, imitated in painting, the most elaborate of which are said to be of him (Osiris) whose name I do not think it right to mention on this occasion. The second which they show is simpler and less costly; and the third is the cheapest. Having exhibited them all, they inquire of the persons who have applied to them which mode they wish to be adopted; and this being settled, and the price agreed upon, the parties retire, leaving the body with the embalmers.

In preparing it according to the first method, they commence by extracting the brain from the nostrils by a curved iron probe, partly cleansing the head by these means, and partly by pouring in certain drugs; then making an incision in the side with a sharp Ethiopian stone, they draw out the intestines through the aperture. Having

* *Vide suprà*, Vol. I. (2d Series) p. 313. 391.

† Some suppose the former to have been eaten, the latter drunk. Hesiod (Theog. 640.) says,

"Νεκταρ τ'αμβροσιην τε, τα περ θεοι αυτοι εδουσι."

Though Homer (Od. Υ. 359.) calls the wine "a stream of ambrosia and nectar."

‡ Herodot. ii. 86.

cleansed and washed them with palm wine, they cover them with pounded aromatics; and afterwards filling the cavity with powder of pure myrrh, cassia, and other fragrant substances, frankincense excepted, they sew it up again. This being done, they salt the body, keeping it in natron* during seventy days; to which period they are strictly confined. When the seventy† days are over, they wash the body, and wrap it up entirely in bands of fine linen‡ smeared on their inner side with gum, which the Egyptians generally use§ instead of glue. The relations then take away the body, and have a wooden case made in the form of a man, in which they deposit it; and when fastened up, they keep it in a room in their house, placing it upright against the wall. This is the most costly mode of embalming.

"For those who choose the middle kind, on account of the expense, they prepare the body as follows. They fill syringes with oil of cedar‖, and inject this into the abdomen, without making any incision or removing the bowels; and taking care that the liquid shall not escape, they keep it in salt during the specified number of days. The cedar oil is then taken out; and such is its strength that it brings with it the bowels, and all the in-

* Not nitre.

† According to Genesis, l. 3., only forty days; which is more probable. Diodorus says "upwards of thirty." The seventy or seventy-two, included the whole period of mourning. *Vide infra*, p. 454. 459.

‡ "Σινδονος βυσσινης τελαμωσι." *Vide* Vol. III. p. 115.

§ On this occasion, but not for other purposes. *Vide* Vol. III. p. 173.

‖ Pliny says (xvi. 11.), "In Syriâ cedrium (e pice) cui tanta vis est, ut in Ægypto corpora hominum defunctorum eo perfusa *serventur*." (And lib. xxiv. 5.)

side, in a state of dissolution. The natron also dissolves the flesh; so that nothing remains but the skin and bones. This process being over, they restore the body without any further operation.

"The third kind of embalming is only adopted for the poor. In this they merely cleanse the body by an injection of *syrmæa*, and salt it during seventy days; after which it is returned to the friends who brought it.

"The bodies of women of quality are not embalmed directly after their death *, and it is customary for the family to keep them three or four days before they are subjected to that process."

The account given by Diodorus † is similar to that of the historian of Halicarnassus. "The funerals of the Egyptians are conducted upon three different scales,—the most expensive, the more moderate, and the humblest. The first is said to cost a talent of silver (about 250*l.* sterling); the second 22 minæ (or 60*l.*); and the third is extremely cheap. The persons who embalm the bodies are artists who have learnt this secret from their ancestors. They present to the friends of the deceased who apply to them an estimate of the funeral expenses, and ask them in what manner they wish it to be performed; which being agreed upon, they deliver the body to the proper persons

* Herodotus says, "Τας δε γυναικας των επιφανεων ανδρων, επεαν τελευτησωσι, ου παραυτικα διδουσι ταριχευειν, ουδε οσαι αν ωσι ενειδεες κιρτα και λογου πλευνος γυναικες. Αλλ επεαν τριταιαι η τεταρταιαι γενωνται, ουτω παραδιδουσι τοισι ταριχευουσι. τουτο δε ποιευσι ουτω τουδε εινεκεν, ινα μη σφι οι ταριχευται μισγωνται τησι γυναιξι. λαμφθηναι γαρ τινα φασι μισγομενον νεκρῳ προσφατῳ γυναικος. κατειπαι δε τον ομοτεχνον."

† Diodor. i. 91.

appointed to that office. First, one, who is denominated the scribe, marks upon the left side of the body, as it lies on the ground, the extent of the incision which is to be made; then another, who is called *paraschistes* (the *dissector*), cuts open as much of the flesh as the law permits with an Ethiopian stone, and immediately runs away*, pursued by those who are present, throwing stones at him amidst bitter execrations, as if to cast upon him all the odium of this necessary act. For they look upon every one who has offered violence to, or inflicted a wound or any other injury upon a human body, to be hateful; but the embalmers, on the contrary, are held in the greatest consideration and respect, being the associates of the priests, and permitted free access to the temples as sacred persons.

"As soon as they have met together to embalm the body thus prepared for them, one introduces his hand through the aperture into the abdomen, and takes every thing out, except the kidneys and heart.† Another cleanses each of the viscera with palm wine and aromatic substances. Lastly, after having applied oil of cedar and other things to the whole body for upwards of *thirty* days, they add myrrh, cinnamon, and those drugs which have

* *Vide* Pausanias, Attic. lib. i. c. 24.; who speaks of the priest fleeing away as soon as he had killed the victim, before the altar of Jupiter Poliéus, at Athens.

† According to Pliny, the Egyptians believed the heart to be the great vital principle, and that man could not live beyond 100 years from its being impaired by that time. "Non vivere hominem ultra centesimum annum defectu cordis, Ægyptii existimant, quibus mos est cadavera asservare medicata." (lib. xi. c. 37.)

not only the power of preserving the body for a length of time, but of imparting to it a fragrant odour. It is then restored to the friends of the deceased. And so perfectly are all the members preserved, that even the hairs of the eyelids and eyebrows remain undisturbed, and the whole appearance of the person is so unaltered that every feature may be recognised. The Egyptians, therefore, who sometimes keep the bodies of their ancestors in magnificent apartments set apart for the purpose, have an opportunity of contemplating the faces * of those who died many generations before them; and the height and figure of their bodies being distinguishable, as well as the character of the countenance, they enjoy a wonderful gratification, as if they lived in the society of those they see before them."

On the foregoing statements of the two historians, I may be permitted some observations.

First, with regard to what Herodotus says of the wooden figures kept as patterns for mummies, the most elaborate of which represented Osiris. All the Egyptians who, from their virtues, were admitted to the mansions of the blessed, were permitted to assume the form and name of this Deity. It was not confined to the rich alone, who paid for the superior kind of embalming, or to those mummies which were sufficiently well made to assume the form of Osiris; and Herodotus should therefore have confined his remark to those

* Diodorus is wrong in supposing that they could see the actual face of the dead body. *Vide infrà*, p. 457.

which were of so inferior a kind as not to imitate the figure of a man. For we know that the second class of mummies were put up in the same form of Osiris; and if it was not so with the cheapest kind, this was in consequence of their being merely wrapped in cloths or matting, and assuming no shape beyond that of a bandaged body.*

Secondly. It is evident from the mummies which have been found in such abundance at Thebes and other places, that in the three different modes of embalming several gradations existed; some of which differ so much in many essential points as almost to justify our extending the number mentioned by the historians, as will be seen from what I shall hereafter state respecting the various modes ascertained from the bodies themselves. I may also refer for this subject to Mr. Pettigrew's valuable work on the History of the Egyptian Mummies.

Thirdly. The extraction of the brain by the nostrils is proved by the appearance of the mummies found in the tombs; and some of the crooked instruments (always of bronze) supposed to have been used for this purpose have been discovered at Thebes.

Fourthly. The incision in the side is, as Diodorus says, on the left. Over it the sacred eye of Osiris (?) was placed, and through it the viscera were returned when not deposited in the four vases.

Fifthly. The second class of mummies without any incision in the side are often found in the

* He perhaps had in view those only which had a cartonage.

tombs; but it is also shown from the bodies at Thebes that the incision was not always confined to those of the first class, and that some of an inferior kind were submitted to this simple and effectual process.

Sixthly. The sum stated by Diodorus of a talent of silver can only be a general estimate of the expense of the first kind of embalming; since the various gradations in the style of preparing them prove that some mummies must have cost far more than others: and the sumptuous manner in which many persons performed the funerals of their friends kept pace with the splendour of the tombs they made or purchased for their reception.

Seventhly. The execrations with which the *paraschistes* was pursued could only have been a religious form, from which he was doubtless in little apprehension; an anomaly not altogether without a parallel in other civilised countries.

Eighthly. Diodorus is in error when he supposes the actual face of the body was seen after it was restored to the family; for even before it was deposited in the case, which Herodotus says the friends made for it, the features, as well as the whole body, were concealed by the bandages which enveloped them. The resemblance he mentions was only in the mummy case, or the cartonage which came next to the bandages; and, indeed, whatever number of cases covered a mummy, the face of each was intended as a representation of the person within, as the lower part was in imitation of the swathed body.

Diodorus mentions three different classes of persons who assisted in preparing the body for the funeral,—the scribe, who regulated the incision in the side; the *paraschistes*, or cutter; and the embalmers. To these may be added the undertakers, who wrapped the body in bandages, and who had workmen in their employ to make the cases in which it was deposited.* Many different trades and branches of art were constantly called upon to supply the undertakers with those things required for funereal purposes: as the painters of mummy cases; those who made images of stone, porcelain, wood, and other materials; the manufacturers of alabaster, earthenware, and bronze vases; those who worked in ivory; the leather-cutters, and many others. And it is not improbable that to the undertakers, who were a class of priests, belonged a very large proportion of the tombs kept for sale in the cemeteries of the large towns.

I have stated that the body was enveloped and placed in its case previous to its delivery to the relations of the deceased†; but Herodotus seems to say that the undertakers having received it from the embalmers, and swathed it in bandages, sometimes returned it without any other covering than the linen wrappers, or, when of the better quality of mummies, in the painted cartonage; and these last employed other persons to make the coffins or mummy cases, in which it was finally deposited.

* *Vide* Vol. III. p. 183. † *Suprà*, p. 425.

We may however conclude that even in these instances the undertakers were again applied to for the purpose; and we see among people far less prejudiced than the Egyptians, and far less inclined to favour monopolies in religious matters, that few have arrogated to themselves the right of deviating from common custom in their funeral arrangements.

The number of days, seventy or seventy-two*, mentioned by the two historians, is confirmed by the scripture account of Jacob's funeral; and this arbitrary period cannot fail to call to mind the frequent occurrence of the numbers 7 and 70, which are observed in so many instances both among the Egyptians and Jews. But there is reason to believe that it comprehended the whole period of the mourning, and that the embalming process only occupied a portion of it; forty being the number of days expressly stated by the Bible to have been assigned to the latter, and "three score and ten" to the entire mourning.

The custom of embalming bodies was not confined to the Egyptians: the Jews adopted this process to a certain extent, "the manner of the Jews" being to bury† the body "wound in linen cloths with spices."

The embalmers, as I have already observed‡, were probably members of the medical profession,

* Diodorus (i. 72.) assigns only about thirty to the embalming process; and from Genesis we learn that "forty days were fulfilled" for Jacob, as was customary for those who were "embalmed." Gen. l. 3. *Vide suprà*, p. 452. 454.

† John, xix. 40.

‡ Vol. III. p. 397.

as well as of the class of priests. Joseph is said to have "commanded the physicians to embalm his father *;" and Pliny states that during this process certain examinations took place, which enabled them to study the disease of which the deceased had died. They appear to have been made in compliance with an order from the government†, as he says, the kings of Egypt had the bodies opened after death to ascertain the nature of their diseases, by which means alone the remedy for phthisical complaints was discovered. Indeed it is reasonable to suppose that a people so far advanced as were the Egyptians in knowledge of all kinds, and whose medical art was so systematically arranged that they had regulated it by some of the very same laws followed by the most enlightened and skilful nations of the present day, would not have omitted so useful an inquiry, or have failed to avail themselves of the means which the process adopted for embalming the body placed at their disposal. And nothing can more clearly prove their advancement in the study of human diseases than the fact of their assigning to each his own peculiar branch, under the different heads of oculists, dentists, those who cured diseases in the head, those who confined themselves to intestinal complaints, and those who attended to secret and internal maladies.‡

Their knowledge of drugs, and of their effects, is sufficiently shown by the preservation of the

* Gen. l. 2. † Plin. xix. 5.
‡ Herodot. ii. 84. *Vide suprà*, Vol. III. p. 389, 390.

mummies, and the manner in which the intestines and other parts have been removed from the interior. And such is the skill evinced in the embalming process, that every medical man of the present day, who witnesses the evidence derived from an examination of the mummies, willingly acquiesces in the praise due to the ability and experience of the Egyptian embalmers.*

Certain regulations respecting the bodies of persons found dead were wisely established in Egypt, which, by rendering the district or town in the immediate vicinity responsible in some degree for the accident, by fining it to the full cost of the most expensive funeral, necessarily induced those in authority to exercise a proper degree of vigilance, and to exert their utmost efforts to save any one who had fallen into the river, or was otherwise exposed to the danger of his life. From these too we may judge of the great responsibility they were under for the body of a person found murdered within their jurisdiction.†

"If a dead body," says Herodotus, "was accidentally found, whether of an Egyptian or a stranger, who had been taken by a crocodile, or drowned in the river‡, the town upon the territory of which it was discovered was obliged to embalm it according to the most costly process,

* Till lately some medical men doubted the possibility of their extracting the brain through the nostril, and other parts of the process. *Vide* Pettigrew, p. 52.

† In Vol. II. p. 36., I have shown how severe the Egyptian law was towards any one who did not assist in protecting human life.

‡ Herodot. ii. 90.

and to bury it in a consecrated tomb. None of the friends or relations were permitted to touch it; this privilege was accorded to the priests of the Nile alone, who interred it with their own hands, as if it had been something more than the corpse of a human being."

Another reason assigned for their embalming the dead (independent of those already mentioned *) has been supposed to be a belief that the soul remained in the body as long as the latter was preserved, and was thus prevented from passing to any other.† But this is directly opposed to the known opinion of the Egyptians, which, as we see even from the sculptures, was that the soul left the body at the moment of death; and, according to Herodotus, they asserted that having quitted the body, it returned again after a certain period.‡

Cassian gives another reason, still more at variance with truth,—"that they were unable to bury their dead during the inundation;" which is at once disproved by the fact of the tombs being accessible at all seasons of the year. Herodotus §

* *Suprà*, p. 445.

† Servius ad Virg. Æn. iii. v. 68. "Ægyptii periti sapientiæ condita diutius reservant cadavera, scilicet ut anima multo tempore perduret, et corpori sit obnoxia, ne citò ad aliud transeat. Romani contrà faciebant, comburentes cadavera, ut statim anima in generalitatem, id est, in suam naturam rediret." The latter assertion is as erroneous as the former: the Romans did not always burn their dead in early times, as Pliny (vii. 54.) tells us; Sylla having ordered his body to be burnt that the limbs might not be scattered about and insulted, as those of Marius were. It was, however, done sometimes in the early as well as the later periods of their history, being mentioned in the laws of Numa; but not universally.

‡ *Vide suprà*, p. 440. *et seq.*; and Vol. I. (2d Series) p. 74. and 316.

§ Herodot. iii. 16.

observes that "they forbade the body to be burnt, because they looked upon fire as a savage beast, devouring all that it can lay hold of, and dying itself after it is satiated, together with the object of its prey; and that being forbidden by their laws to suffer any animal to live upon a dead body, they embalmed it as a protection against worms." This at least has more appearance of probability: and in the same fear of engendering these originated the prohibition against enveloping a corpse in woollen cloths.* That the bandages were of linen has already been shown†; and the prejudice in favour of that quality of stuff extended even to the wrappers used for enveloping the small wooden figures deposited in the tombs, which were seldom if ever allowed to be of cotton, and apparently in no instance of woollen texture.

Herodotus fails to inform us what became of the intestines after they had been removed from the body of those embalmed according to the first process; but the discoveries made in the tombs clear up this important point, and enable us to correct the improbable account given by Porphyry. The latter writer says‡, "When the bodies of persons of distinction were embalmed, they took out the intestines and put them into a vessel, over which (after some other rites had been performed for the dead) one of the embalmers pronounced an invocation to the Sun in behalf of the deceased.

* *Vide* Vol. III. p. 114.; and Vol. I. p. 280.
† Vol. III. p. 115.
‡ Porphyr. de Abstin. iv. 10.

The formula, according to Euphantus who translated it from the original into Greek, was as follows: — 'O thou Sun, our sovereign lord! and all ye Deities who have given life to man! receive me, and grant me an abode with the eternal Gods. During the whole course of my life I have scrupulously worshipped the Gods my fathers taught me to adore; I have ever honoured my parents, who begat this body; I have killed no one; I have not defrauded any, nor have I done an injury to any man; and if I have committed any other fault during my life, either in eating or drinking, it has not been done for myself, but for these things.' So saying, the embalmer pointed to the vessel containing the intestines, which was thrown into the river; the rest of the body, when properly cleansed, being embalmed."

Plutarch* gives a similar account of their "throwing the intestines into the river," as the cause of all the faults committed by man, "the rest of the body when cleansed being embalmed;" which is evidently borrowed from the same authority as that of Porphyry†, and given in the same words. But the positive evidence of the tombs, as well as our acquaintance with the religious feelings of the Egyptians, sufficiently prove this to be one of the many idle tales by which the Greeks have shown their ignorance of that people; and no one who considers the respect with which they looked upon

* Plut. Sept. Sap. Conviv., and Orat. 2. de Esu. Carn.

† Plutarch lived in the time of Trajan; Porphyry died in the reign of Diocletian.

the Nile, the care they took to remove all impurities which might affect their health, and the superstitious prejudice they felt towards every thing appertaining to the human body, could for an instant suppose that they would on any consideration be induced to pollute the stream, or insult the dead by a similar custom.

I have frequently had occasion to remark how erroneous were the opinions of the Greeks respecting Egypt and the Egyptians; and not only have we to censure them for failing to give much interesting information, which they might have acquired after their intercourse with the country became unrestrained, but to regret that the greater part of what they have given us is deficient and inaccurate. To such an extent is this inaccuracy carried, that little they tell us can be received with confidence, unless in some way confirmed by the monuments or other plausible evidence; and many of those things which for a time were considered unquestionably true have proved incorrect, — as the description of Anubis with a dog's head, Amun with that of a ram, and many observations relating to the customs of the Egyptians.

Hence we often find ourselves obliged to undo what has been already done, which is a far more difficult task than merely to ascertain what has hitherto been untouched, and undisguised by the intervention of a coloured medium.

It might appear incredible that errors could have been made on the most common subjects, on things relating to positive customs which daily

occurred before the eyes of those who sought to inquire into them, and are described by Greek writers who visited the country. But when we observe the ignorance of Europeans respecting the customs of modern Egypt, — of Europeans, who are a people much less averse to inquire into the manners of other countries, much more exposed to the criticism of their compatriots in giving false information than the ancient Greeks, and to whom the modern inhabitants do not oppose the same impediments in examining their habits as did the ancient Egyptians; — when we recollect the great facilities they enjoy of becoming acquainted with the language and manners, and still find that Italians, French, and others, who have resided ten, twenty, or more years in Egypt, with a perfect knowledge of Arabic, and enjoying opportunities for constant intercourse with the people, are frequently, I may say generally, ignorant of their most ordinary customs, and are often prevented by preconceived notions from forming a right judgment of their habits and opinions; — when, I say, we bear this in mind, and witness so much ignorance in Europeans at the present day, we can readily account for the misconceptions of the Greeks respecting the customs or opinions of the ancient Egyptians.

As far as the invocation of the Sun *, and the

* This and the name of the boat of the dead, Baris, "the boat of the Sun," seem to confirm what I have before remarked about the early worship of the Sun in Egypt. *Vide supra*, p. 413., and Vol. I. (2d Series) p. 288, 289. 291. &c.

confession pronounced by the priest (rather than the embalmer) on the part of the deceased, the account of Porphyry partakes of the character of truth; though the time when this was done should rather be referred to the ceremony on the sacred lake, or to that of depositing the body in the tomb. The confession indeed is an imperfect portion of that recorded in the sculptures, which has been already mentioned.*

As soon as the intestines had been removed from the body, they were properly cleansed, and embalmed in spices and various substances, and deposited in four vases. These were afterwards placed in the tomb with the coffin, and were supposed to belong to the four Genii of Amenti, whose heads and names they bore. Each contained a separate portion, which, as I have before observed, was appropriated to its particular Deity.† The vase with a cover representing the human head of Amset held the stomach and large intestines; that with the cynocephalus head of Hapi contained the small intestines; in that belonging to the jackal-headed Smautf were the lungs and heart‡; and for the vase of the hawk-headed Kebhnsnof were reserved the gall-bladder and the liver. They differed in size and the materials of which they were made. The most costly were of oriental alabaster, from 10 to 20 inches high, and about one third of that in diameter; each having its inscription, with the name of the particular Deity

* *Vide suprà*, p. 429.
† *Vide suprà*, Vol. I. (2d Series) p. 71. ‡ *Vide suprà*, p. 454.

whose head it bore. Others were of common limestone, and even of wood; but these last were generally solid, or contained nothing, being merely emblematic, and intended only for those whose intestines were returned into the body. They were generally surmounted by the heads above mentioned, but they sometimes had human heads; and it is to these last more particularly that the name of Canopi has been applied, from their resemblance to certain vases made by the Romans to imitate the Egyptian taste. I need scarcely add that this is a misnomer, and that the application of the word Canopus * to any Egyptian vase is equally inadmissible.

Such was the mode of preserving the internal parts of the mummies embalmed according to the most expensive process. And so careful were the Egyptians to show proper respect to all that belonged to the human body, that even the saw-dust of the floor where they cleansed it was taken and tied up in small linen bags, which, to the number of twenty or thirty, were deposited in vases and buried near the tomb.

In those instances where the intestines, after being properly cleansed and embalmed, were returned into the body by the aperture in the side, images of the four Genii of Amenti, made of wax, were put in with them, as the guardians of the portions particularly subject to their influence; and

* The city of Canopus probably derived its name from Καϱι Ναυϐ, "the golden land;" or Χρυσεον Εδαφος.

sometimes, in lieu of them, a plate of lead, or other material, bearing upon it a representation of these four figures. Over the incision the mysterious eye of Osiris (?) was placed, whether the intestines were returned or deposited in the vases.

I have stated * that many different gradations existed in the three classes of mummies; if indeed they can be limited to that number. They may be arranged under two general heads † : —

I. Those with the ventral incision.
II. Those without any incision.

I. Of the mummies with the incision are,
1. Those preserved by balsamic matter.
2. Those preserved by natron.

1. Those dried by balsamic and astringent substances are either filled with a mixture of resin and aromatics, or with asphaltum ‡ and pure bitumen.

When filled with resinous matter they are of an olive colour: the skin dry, flexible, and as if tanned; retracted and adherent to the bones. The features are preserved, and appear as during life. The belly and chest are filled with resins, partly soluble in spirits of wine. These substances have no particular odour by which they can be recognised; but thrown upon hot coals a thick smoke is pro-

* *Suprà*, p. 456.

† *Vide* Pettigrew, p. 70.; from whom these observations are taken. He cites M. Rouger's "Notice sur les Embaumens des Anciens Egyptiens."

‡ "When the asphaltum incorporates with the body it becomes brown and greasy, and easily crumbles into powder; when it does not incorporate with the flesh it retains its shining black colour."

duced, giving out a strong aromatic smell. Mummies of this kind are dry, light, and easily broken; with the teeth, hair of the head, and eyebrows well preserved. Some of them are gilt on the surface of the body; others only on the face, or the sexual parts, or on the head and feet.

The mummies filled with bitumen are black; the skin hard and shining, and as if coloured with varnish; the features perfect; the belly, chest, and head filled with resin, black, and hard, and having a little odour. Upon being examined they are found to yield the same results as the Jews' pitch met with in commerce. These mummies are dry and heavy. They have no smell, and are difficult to develop or break. They have been prepared with great care, and are very little susceptible of decomposition from exposure to the air.

2. The mummies with ventral incisions prepared by natron, are likewise filled with resinous substances, and also asphaltum. The skin is hard and elastic: it resembles parchment, and does not adhere to the bones. The resins and bitumen injected into these mummies are little friable, and give out no odour. The countenance of the body is little altered, but the hair is badly preserved: what remains usually falls off upon being touched. These mummies are very numerous, and if exposed to the air they become covered with an efflorescence of sulphate of soda. They readily absorb humidity from the atmosphere.

Such are the characteristic marks of the first quality of mummies, according to the mode of em-

balming the body. They may also be distinguished by other peculiarities ; as,

1. Mummies of which the intestines were deposited in vases.

2. Those of which the intestines were returned into the body.

The former included all mummies embalmed according to the most expensive process (for though some of an inferior quality are found with the incision in the side, none of the first quality were embalmed without the removal of the intestines) ; and the body having been prepared with the proper spices and drugs, was enveloped in linen bandages, sometimes measuring 1000 yards in length.* It was then enclosed in a cartonage fitting closely to the mummied body, which was richly painted, and covered in front with a network of beads and bugles arranged in a tasteful form, the face being laid over with thick gold leaf, and the eyes made of enamel. The three or four cases which successively covered the cartonage were ornamented in like manner with painting and gilding ; and the whole was enclosed in a sarcophagus of wood or stone, profusely charged with painting or sculpture. These cases, as well as the cartonage, varied in style and richness, according to the expense incurred by the friends of the deceased. The bodies thus embalmed were generally of priests of various grades. Sometimes the skin itself was covered with gold leaf; sometimes the

* *Vide* Pettigrew, p. 89.

whole body, the face, or the eyelids; sometimes the nails alone. In many instances the body, or the cartonage, was beautified in an expensive manner, and the outer cases were little ornamented; but some preferred the external show of rich cases or sarcophagi.

Those of which the intestines were returned into the body, with the wax figures of the four Genii, were placed in cases less richly ornamented; and some of these were, as already stated, of the secondary class of mummies.

II. Those without the ventral incision were also of two kinds.*

1. Salted, and filled with bituminous matter less pure than the others.

2. Simply salted.

(1.) The former mummies are not recognizable; all the cavities are filled, and the surface of the body is covered with thin mineral pitch. It penetrates the body, and forms with it one undistinguishable mass. These mummies, M. Rouger conceives, were submersed in vessels containing the pitch in a liquid state. They are the most numerous of all kinds: they are black, dry, heavy, and of disagreeable odour, and very difficult to break. Neither the eyebrows nor hair are preserved, and there is no gilding upon them. The bituminous matter is fatty to the touch, less black and brittle than the asphaltum, and yields a very strong odour. It dissolves imperfectly in alcohol,

* I quote again from Pettigrew, p. 71.

and when thrown upon hot coals emits a thick smoke and disagreeable smell. When distilled, it gives an abundant oil; fat, and of a brown colour and fœtid odour. Exposed to the air, these mummies soon change, attract humidity, and become covered with an efflorescence of saline substances.

(2.) The mummies simply salted and dried are generally worse preserved than those filled with resins and bitumen. Their skin is dry, white, elastic, light, yielding no odour, and easily broken; and masses of adipocere are frequently found in them. The features are destroyed; the hair is entirely removed; the bones are detached from their connections with the slightest effort, and they are white like those of a skeleton. The cloth enveloping them falls to pieces upon being touched. These mummies are generally found in particular caves which contain great quantities of saline matters, principally the sulphate of soda.

Of the latter also several subdivisions may be made, according to the manner in which the bodies were deposited in the tombs; and some are so loosely put up in bad cloths and rags, as barely to be separated from the earth or stones in which they have been buried. Some are more carefully enveloped in bandages, and arranged one over the other without cases in the same common tomb, often to the number of several hundred; a visit to one of which has been well described by Belzoni.*

Some have certain peculiarities in the mode of

* Page 156. *Vide* Pettigrew, p. 39.

their preservation. In many the skulls are filled with earthy matter in lieu of bitumen; and some mummies have been prepared with wax and tanning, a remarkable instance of which occurs in that opened by Dr. Granville, — for a full account of which I refer the reader to his work descriptive of the body and its mode of preservation. I cannot, however, omit to mention a wonderful proof of the skill of the embalmers in this as in so many other instances, who, by means of a corrosive liquid, had removed the internal tegument of the skull, and still contrived to preserve the thin membrane below, though the heat of the embalming matter afterwards poured into the cavity had perforated the suture and scorched the scalp.

It has been a general and a just remark that few mummies of children have been discovered, — a singular fact, not easily accounted for, since the custom of embalming those even of the earliest age was practised in Egypt.*

Greek mummies usually differed from those of the Egyptians in the manner of disposing the bandages of the arms and legs. The former had the arms placed at the sides, and bound separately; but the arms as well as the legs, and even the fingers of the Egyptians, were generally enclosed in one common envelop, without any separation in the bandages. In these last the arms were extended along the side, the palms inwards and resting on the thighs, or brought forwards over the groin;

* *Vide* Pettigrew, p. 73.

sometimes even across the breast; and occasionally one arm in the former, the other in the latter position. The legs were close together, and the head erect. These different modes of arranging the limbs were common to both sexes, and to all ages; though we occasionally meet with some slight deviations from this mode of placing the hands. But no Egyptian is found with the limbs bandaged separately, as those of Greek mummies; though instances may occur of the latter having the arms enveloped with the body. Sometimes the nails and the whole hands and feet were stained with the red dye of the *henneh**; and some mummies have been found with the face covered by a mask of cloth fitting closely to it, and overlaid with a coating of composition†, so painted as to resemble the deceased, and to have the appearance of flesh. But these are of rare occurrence, and I am unable to state if they are of an early Egyptian or Greek epoch. This last is most probable; especially as we find that the mummies which present the portrait of the deceased painted on wood, and placed over the face, are always of Greek time. Some remarkable instances of these are preserved in the collections of Europe; and one upon a coffin sent to England by Mr. Salt, which has been figured by Mr. Pettigrew‡, is now in the British Museum.

On the breast was frequently placed a scarabæus, in immediate contact with the flesh. These sca-

* Lawsonia spinosa et inermis, Linn.
† I have seen a very good specimen in the possession of Dr. Hogg.
‡ Plate 7., and p. 101.

rabæi*, when of stone, had their extended wings made of lead or silver; and when of blue pottery, the wings were of the same material. On the cartonage and case, in a corresponding situation above, the same emblem was also placed, to indicate the protecting influence of the Deity; and in this last position it sometimes stood in the centre of a boat, with the Goddesses Isis and Nepthys on either side in an attitude of prayer.† On the outer cases the same place was occupied by a similar winged scarabæus, or the winged globe, or a hawk, or a ram-headed vulture or hawk, or both these last, or the same bird with the head of a woman, or by the Goddess Netpe; and sometimes a disk was supported by the beetle, having within it a hawk and the name of Re.

No. 503. A stone scarabæus, covered with wings, and the sun and asps, of silver. *In my possession.*

The subjects represented on the mummy cases differed according to the rank of the persons, the expense incurred in their decoration, and other circumstances; and such was their variety, that few resembled each other in every particular. I shall, therefore, in describing them, confine my

* The two most usual forms of the scarabæi found in tombs are with the lower part as a flat level surface for bearing an inscription, or with the legs inserted there in imitation of nature. They have then a ring for suspending them, being probably intended for ornamental purposes, as necklaces and the like. Sometimes the head and thorax are replaced by a human face, and occasionally the body (or elytra) has the form of a royal cap.

† *Vide* Pettigrew, Pl. 8. figs. 1, 2, 3.

remarks to their general character, and to the most common representations figured upon them.

In the first quality of mummies, the innermost covering of the body, after it had been swathed in the necessary quantity of bandages, was the *cartonage*. This was a pasteboard case fitting exactly to its shape; the precise measure having been carefully taken, so that it might correspond to the body it was intended to cover, and to which it was probably adjusted by proper manipulation while still damp. It was then taken off again, and made to retain that shape till dry, when it was again applied to the bandaged body, and sewed up at the back. After this it was painted and ornamented with figures and numerous subjects: the face was made to imitate that of the deceased, and frequently gilded; the eyes were inlaid; and the hair of females was made to represent the natural plaits, as worn by Egyptian women.

The subjects painted upon the cartonage were the four Genii of Amenti, and various emblems belonging to Deities connected with the dead. On the breast was placed the figure of Netpe, with expanded wings, protecting the deceased; sacred arks, boats, and other things were arranged in different compartments; and Osiris * Isis, Nepthys, Anubis, Sokari, and other Deities, were frequently introduced. In some instances, Isis was represented

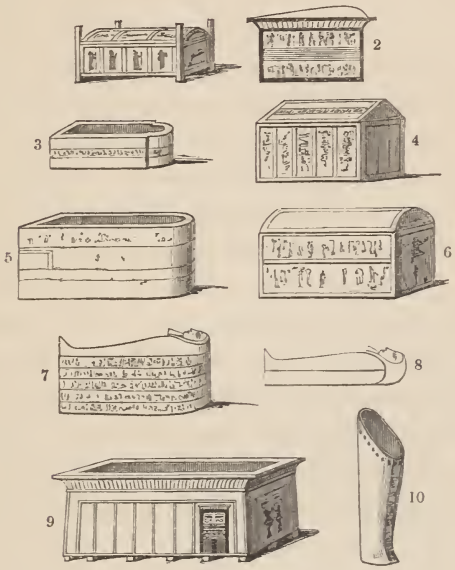
* Osiris is sometimes introduced under the form of a vase or a peculiar emblem surmounted by two long feathers, and bound with a fillet. It is raised on a shaft, and over it are the names and titles of the God. Sokari was another form and character of Osiris. *Vide* Vol. I. (2d Series) p. 255. and 342.

throwing her arms round the feet of the mummy, with this appropriate legend, "I embrace thy feet;" at once explanatory of, and explained by, the action of the Goddess. A long line of hieroglyphics, extending down the front, usually contained the name and quality of the deceased, and the offerings presented for him to the Gods; and transverse bands frequently repeated the former, with similar donations to other Deities. But as the arrangement and character of these sacred ornaments vary in nearly all the specimens of mummies, it would be tedious to introduce more than a general notion of their character. Even the cartonage and different cases of the same mummy differ in all except the name and description of the deceased; and the figure of Netpe is sometimes replaced by a winged Sun, or a scarab. This Goddess, however, always occurs in some part of the coffin, and often with outspread arms at the bottom of the inner case, where she appears to receive the body into her embrace, as the protectress of the dead.

The face of the cartonage was often covered with thick gold leaf, and richly adorned; the eyes inlaid with brilliant enamel; the hair imitated with great care, and adorned with gold: and the same care was extended to the three cases which successively covered it, though each differed from the next; the innermost being the most ornamented. Rich necklaces were placed or represented on the neck of each, for all were made in the form of the deceased; and a net-work of coloured beads was

frequently spread over the breast, and even the whole body, worked in rich and elegant devices.

The outer case was either of wood or stone.



No. 504. Different forms of Mummy Cases.
1, 2. 4. 9. Of wood.
3. 5, 6, 7, 8. Of stone.
10. Of burnt earthenware.

When of wood, it had a flat or a circular summit, sometimes with a short square pillar rising at each angle. The whole was richly painted, and it frequently had a door represented near one of the corners. At one end was the figure of Isis, at the other Nepthys; and the top was painted with bands or fancy devices.* In others the lid repre-

* *Vide suprà* (Vol. I. 2d Series), p. 359. of the Bull represented at the foot of some mummy cases.

sented the curving top of the ordinary Egyptian canopy.

The stone cases, usually called sarcophagi, were of oblong shape, having flat straight sides, like a box, with a curved or pointed lid. Sometimes the figure of the deceased was represented upon the latter in relief*, and some were in the form of a king's name, or royal oval. Others were made in the shape of the mummied body, whether of basalt, granite, slate, or limestone, specimens of which are met with in the British Museum and other collections. I have even seen one of this form†, found during my stay at Thebes, of a red earthenware, very similar to our tiles, made in two pieces sewed together, small holes having been made in the clay before it was burnt for this purpose. The upper part was broken off, but it was evidently a continuation of the human figure in the form of the mummy it contained.

It is unnecessary to examine in detail all the various substances used in embalming, as they have been already indicated by Mr. Pettigrew.‡ With regard to the question when the custom of embalming the body ceased in Egypt, it may be observed that some are of opinion that it ceased at an early time, when Egypt became a Roman province. But this has been fully disproved by modern discoveries; and it not only appears that the

* As that of the Queen of Amasis at the British Museum. I have seen a figure raised nine inches in relief, and cut in granite, on the sarcophagus of one of the kings at Thebes.

† *Vide* Woodcut, No. 504., fig. 10.

‡ Chap. vi.

early Christians embalmed their dead, but according to "St. Augustine mummies were made in his time, at the beginning of the fifth century." The custom may not have been universal at that period; and it is more probable that it gradually fell into disuse, than that it was suddenly abandoned from any accidental cause connected with change of custom, or from religious scruple.

The disposition of various objects placed with the dead varied in different tombs according to the rank of the person, the choice of the friends of the deceased, or other circumstances, as their number and quality depended on the expense incurred in the funeral. For, besides the richly decorated coffins, many vases, images of the dead, papyri, jewels, and other ornaments were deposited in the tomb; and tablets of stone or wood were placed near the sarcophagus, engraved or painted with funeral subjects and legends relating to the deceased. These last resembled in form the ordinary Egyptian shield, being squared at the base, and rounded at the summit*; and it is probable, as already observed †, that their form originated in the military custom of making the shield a monument in honour of a deceased soldier. Many of the objects buried in the tomb depended, as I have already observed, on the profession or occupation of the individual.‡ A priest had the insignia of his office; as the scribe his

* *Vide suprà*, Woodcut, No. 456.; Vol. I. (2d Series) p. 401.
† *Vide* Vol. I. p. 299.
‡ *Vide suprà*, p. 395.

inkstand or palette; the high priest the censer; the hieraphoros a small model of a sacred shrine, or a figure bearing an image or emblem of a Deity; and others according to their grade. In the soldier's tomb were deposited his arms; in the mariner's a boat; and the peculiar occupation of each artisan was pointed out by some implement employed in his trade.

The four vases, each with the head of one of the Genii of Amenti, have been already mentioned.* There were also others of smaller size, of alabaster, hard stone, glass, porcelain, bronze, and other materials, many of which were of exquisite workmanship; but these were confined to the sepulchres of the rich, as were jewellery and other expensive ornaments.

Papyri were likewise confined to persons of a certain degree of wealth; but small figures of the deceased, of wood or vitrified earthenware, were common to all classes, except the poorest of the community. These figures are too well known to need a detailed description. They usually present a hieroglyphic inscription, either in a vertical line down the centre, or in horizontal bands round the body, containing the name and quality of the deceased, with the customary presentation of offerings for his soul to Osiris, and a funereal formula very similar to many on the scarabæi. In the hands of these figures are a hoe and a bag of seed. Their arms are crossed in imitation of certain representations of Osiris, whose name and form I

* *Suprà*, p. 467.

have before shown the dead assumed; and their beard indicates the return of the human soul, which once animated that body, to the Deity from whom it emanated.

I do not enter into a minute description of all the modes of arranging the objects in the tombs, the endless variety of Egyptian mummies, or the subjects of their painted cases. The subject, even if it were sufficiently interesting to the reader, would lead to an inquiry beyond the scope of the present work; and now, having accompanied the Egyptians to the tomb, I take my leave of them with this wish,

"Sedibus ut saltem placidis in morte quiescant."

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AUTHOR OF "A GENERAL VIEW OF EGYPT, AND TOPOGRAPHY OF THEBES," ETC.

SUPPLEMENT.

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277. Plate 76. Coronation of the king. (*Vide* Vol. III. p. 287.) On fig. G. 18. see the procession given from Clemens in p. 279., "persons bearing loaves of bread." From fig. H. 3. it appears that the statue of the reigning king is indicated by one of the royal caps; the same occurs in the upper line of statues, though not at L. 13.
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other emblems. On the right of the picture is the king Remeses the Great, standing in the form of Pthah under a shrine, which seems to represent one of the avenues between the central and lateral columns of the Hall of Assembly. He holds in his hand a palm branch with a frog the emblem of years with incipient life; and over the arm which holds forth the sign of Life is the representative of the God Ombte. The palm branch is again repeated, behind which the jackal of Anubis (or of Macedo?) stands on a perch, supported by the emblem of Life, accompanied by a sacred symbol usually bore in great processions, also on a perch held up by arms proceeding from the emblem of Purity. The Goddess Milt, standing on the golden house, stretches forth her hand towards the king as he runs forward; the whole being apparently connected with the Panegyries or Great Assemblies, which were held in the temple, and over which the sovereign presided. The God himself is sometimes introduced, into whose presence the king is shown to be hastening; and the dedication of the temple frequently appears to be connected with part of the ceremony, as though it recorded the anniversary of its erection. The king here wears the cap of Lower Egypt; but on the corresponding side of the doorway, over which this subject is sculptured, he has that of the Upper Country: where, in lieu of Ombte, is Hor-Hat, and the vulture of Eilethyia is substituted for the asp of the Genius of Lower Egypt.

293. Plate 80. Investiture of a chief to the office of fan-bearer by putting gold necklaces round his neck. This calls to mind the arraying of Joseph in vestures of fine linen, and putting a gold chain about his neck. The king is Osirei, the father of Remeses the Great. He is seated under a canopy, holding the flagellum and crook of Osiris; and behind him is the Goddess of Truth or Justice.

343. Plate 81. A King slaying the enemies of Egypt.

363. Plate 82. Various offerings presented to the Gods. Fig. 1. The king crowned with the *pshent*, or double crown of

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Upper and Lower Egypt, presents incense to Re. A vase of libation and flowers are on the altar. Fig. 2. A peculiar ceremony, signifying the dedication of part of a temple. (*Vide* Woodcut, No. 470. p. 276.) Fig. 3. The king, wearing the crown of Upper Egypt, presents incense and libation; and the queen, fig. 4., holds forth two emblems of the office of the *Pallacides,* for which are often substituted two *sistra.* Figs. 8. and 9. The king kneeling presents silver images of his ancestors, which bear various offerings.

410. Plate 83. Great funeral procession of a royal scribe at Thebes. The beginning of this procession is in line 3., where persons bring various offerings, and a calf to be killed for the use of the poor. Then follow others bearing small closets for the statues of the Gods, or the ancestors of the deceased, chairs, tables, couches, and a chariot; next comes a led chariot; and in the 2d line are other persons carrying vases, boxes, images, insignia of office, fans, and other objects, together with a boat. In the uppermost line are the bearers of cases covered with palm branches; then female mourners, and a chest containing a sitting Cynocephalus on a sledge, followed by a high priest; after which is the coffin on a sledge, decked as usual with flowers; the procession closing with the friends or male relatives of the deceased. In the lowest line the funeral is supposed to pass over the lake. On the top of the cabin is the case containing the Cynocephalus; and in the small boat are the figures of the deceased and his sister seated under a canopy with a table of offerings before them, while a priest reads their eulogium, to show their claims to admission to the regions of the just. Having landed on the other side of the lake, the priest presents offerings, with incense and libation, before the mummies; and the female mourners throw dust upon their heads in token of grief.

415. Plate 84. Funeral procession crossing the Lake of the Dead at Thebes, and going thence to the tomb. The first boat (beginning on the left) contains the coffin,

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decked with flowers. A high priest presents incense before a table of offerings, and the females of the family lament the loss of their relative. This is preceded by two other boats, one having on board the female mourners, the other the male friends of the deceased; and two more contain persons, employed to carry offerings, boxes, chairs, and other objects appertaining to the procession. In one of them, at the upper part of the picture, are several men, who attended the funeral out of friendship and respect to the family, the same who follow the coffin in Plate 83. On arriving at the opposite shore, one of these boats has grounded; and being pushed back has struck a small skiff with its rudder, upsetting a table upon the rowers: one of the many proofs of the fondness of the Egyptians for caricature even in serious subjects. All matters being adjusted, the procession lands on the western shore of the lake, and proceeds to the necropolis, where the mummy is set up in the sepulchre of his ancestors. The high priest again offers incense and libation on an altar before the tomb,—a place where stone altars are frequently found; and prayers and lamentation for the deceased are offered by his assembled relatives and friends.

419. Plate 85. Another funeral procession to the tomb beneath the mountain of the Theban Necropolis. Figs. 3. and 4. are the same as mentioned in p. 418.; fig. 6. the sprinkler; fig. 9. holds the emblem alluded to in p. 386. Anubis, fig. 13., the type of Death, supports the mummy. Behind him is the tablet, or tombstone, mentioned in p. 481.; and fig. 15. is the tomb itself, at the end of the mountain, fig. 16.

421. Plate 86. A procession, in which palm branches are strewed in the way. Figs. 8. and 10. are two tables of offerings for the deceased and his wife, whose mummies, figs. 13. and 15., are attended by their relations. Among the offerings on the table, fig. 8., are the emblems mentioned in p. 386. Over the table is a napkin.

447. Plate 87. A soul condemned to return to earth under

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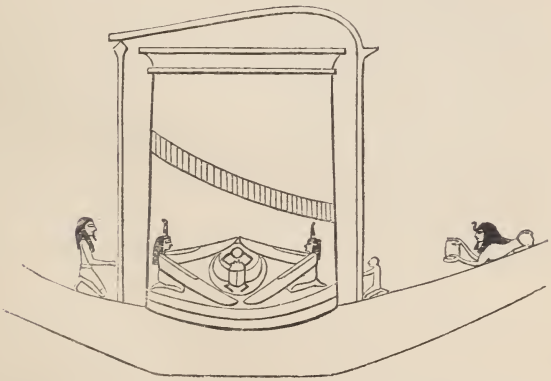
the form of a pig; having been weighed in the scales before Osiris, and "found wanting." Being placed in a boat, and accompanied by two monkeys, it is then dismissed from the precincts of Amenti, all communication with which is figuratively cut off by a man who hews away the ground with an axe after its passage.

448. Plate 88. Final judgment scene before Osiris, the judge of the dead, previous to the admission of the soul into the mansions of the blessed. Osiris is seated on his throne, attended by Isis and Nepthys; and before him are the Four Genii of Amenti standing on a lotus. Horus introduces the deceased, after his actions have been weighed in the scales of Truth, and recorded by Thoth. Anubis presides over the balance; and Cerberus is present, seated at the gates, into which the deceased is conducted by Horus, followed by his sister, who was probably also his wife.



One of the sacred Boats, or Arks, with two figures representing Cherubim.

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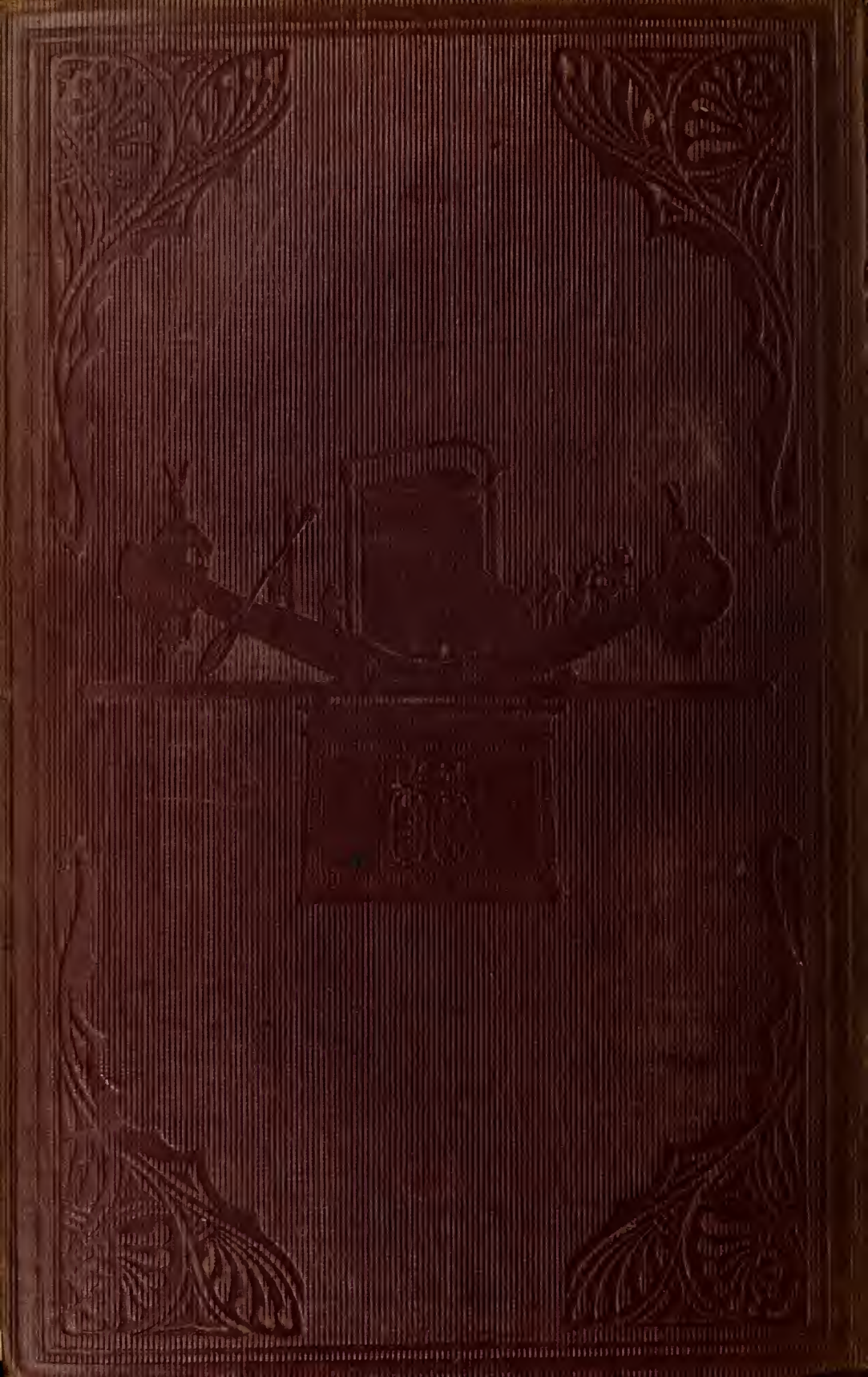
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